WORSHIP IN THE CHURCH SCHOOL

J. SHERMAN WALLACE

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JOHN SHERMAN WALLACE has had a long period of fruitful experience as pastor, teacher, and editor. Born in Oregon, educated at Linfield College (B. A., 1901, D. D., 1930), Rochester Theological Seminary (B. D., 1904), and the University of Washington (M. A., 1906), he was ordained to the Baptist ministry in 1904, and held pastorates in Tacoma, Wash.; Carlton, McMinnville, and Amity, Ore.; Salt Lake City, Utah, and Madison, Wis. From 1909 to 1917 he was Professor of the Bible and Public Speaking at Linfield College. Since 1923 he has been Editor of Young People's Publications in the Christian Education Department of The American Baptist Publication Society.

He is the author of numerous religious pamphlets, and of a number of books, among which are *The Bible in the Church School, The Life of the Christian, The World a Field for Christian Service, True Wealth, or What Is He Worth?* and (annual since 1927) *A Quiet Talk with God Each Day.*

WORSHIP IN THE CHURCH SCHOOL

By

J. SHERMAN WALLACE

PHILADELPHIA

THE JUDSON PRESS

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INTRODUCTORY NOTE

Worship is the most significant religious experience in which individuals and groups of people engage. Training in conducting worship services is one of the most important factors of training for leadership in religious education.

J. Sherman Wallace, author of *Worship in the Church School,* is not only a writer and teacher of experience and ability but has that kind of practical experience and personal worth best calculated to fit one to write a helpful book on this important topic. He has served as professor of Biblical Literature and Interpretation in a Western college, as pastor of important churches in Washington, Utah, and Wisconsin, as a Chautauqua and lyceum platform lecturer, as writer of church-school-lesson text-books and worship programs for young people, and as editor of all the young people's periodicals for The American Baptist Publication Society. He has for three years written a devotional booklet, *A Quiet Talk with God Each Day,* which has been widely used, and which in 1929 received a prize as one of the most helpful and significant books designed to win the world to Christ, published by The American Baptist Publication Society during that year.

Not only does Mr. Wallace show a keen sense of the nature and values of worship, but commendable judgment

10943

in organizing his materials for the guidance of class work. Sample worship services have been included which make the work concrete and practical. The book will be a splendid guide to teachers and students working through Unit 107 of the Standard Leadership Training Curriculum, as well as of great help to all who must plan and conduct the worship of church schools or any other religious meetings. To facilitate its use as a text-book suggestions for study and discussion have been included. It will not only furnish guidance to those who study how to conduct worship effectively, but it will also do much to stimulate and elevate that seeking after God which, while one of the most natural and constant aspirations of man, always needs wise guidance and training.

SELDON L. ROBERTS,

Associate Secretary and Director of Leadership Training of the Department of Religious Education, The American Baptist Publication Society.

CONTENTS

CHAPTER		PAGE
I.	The Need for Training in Worship	1
II.	Origin and History of Worship	15
III.	Meaning and Purpose of Worship	28
IV.	Why Worship in the Church School? ..	37
V.	Meaning and Need of Graded Worship...	48
VI.	Organizing for Worship in the Church School	71
VII.	Means of Worship in the Church School	83
VIII.	Aids to Worship in the Church School ..	100
IX.	Building Programs of Worship	129
X.	Conducting a Program of Worship	147
XI.	Cultivating Worship Outside the Church School.	158

REFERENCE BOOKS FOR TEACHERS AND PUPILS

General

Modern Worship. Van Ogden Vogt.
Reality In Worship. Willard Sperry.
Christian Public Worship. Thomas L. Harris.
The Public Worship of God. J. R. P. Schlater.
The Technique of Public Worship. Ogden and Schultz.
Christian Worship and Its Future. G. A. J. Ross.
What Men Live By. Richard Cabot.
History of Religions. Allan Menzies.

Departmental

General

Training the Devotional Life. Weigle and Tweedy.

Beginners

The Worship of the Little Child. Edna Dean Baker.

Primary

Worship Training for Primary Children. Clara Beers Blashfield.

Juniors

Worship Training for Juniors. Josephine Baldwin.
A Curriculum of Worship for the Junior Church School. Edna M. Crandall. (Three volumes.)

Adolescent

Adolescent Worship. Gerrit Verkuyl.
Training Young People In Worship. Shaver and Stock.
Devotional Leadership. Gerrit Verkuyl.
Worship for Youth. (Vols. I and II.) Gussie Brown Stacy.
Christian Worship for American Youth. Laura A. Athern.

CHAPTER I

THE NEED FOR TRAINING IN WORSHIP

No other age has ever had so much wealth as ours. No other age has ever had so many things as ours. No other age has ever had so many pleasures and diversions as ours. No other age has ever been so restless, so dissatisfied, so unhappy as ours. The motto of the greater number of our young people would seem to be, "Any place but here, anything but this, any time but now!" Something there is within each individual that is crying for satisfaction. A sheep eats until it is filled and then lies down contented, for it is conscious of no other need. But we are more than sheep. The more we pamper our bodies the more restless we become. Kittens play with a ball until their bodies are weary and are satisfied. But men drive their tired bodies and ragged nerves to greater exertion, only to feel their unsatisfied needs more keenly.

Any Sunday afternoon I can watch a tide of automobiles rolling by. In double file they come, following one another so closely that they are often touching dangerously, yet the line is never broken. From early afternoon until midnight this parade continues. But there are few satisfied faces among the riders. Weary, disillusioned, satiated with pleasure, they pass, hurrying home to the ceaseless grind of another week of toil in order to gain the means of repeating the experience on the following Sunday. Never before has a people worked so hard and suffered so much trying to have a good time as our people of today.

We hear much of the revolt of youth. But it is hard to tell from what youth has revolted. Not from the authority of its elders, for it is following their exact footprints in their restless, vain search for happiness among material and sensual things. Surely the revolt is not against custom, for youth does not dare to wear a supporter for his hose or a dress long enough to cover the knee unless others are doing it. The so-called revolt of youth is only a mad, blind adventure in search of the answer to the cry within himself for something that he never finds in this way. Surely youth in far too great numbers is irreverent, pleasure-mad, materialistic in its ambitions, and selfish in its purposes. But it is not because of revolt. It is because of inheritance and imitation. But this is not true of all of youth. There are many who have found a better way.

I. Religious Experience Alone Can Satisfy

1. I was living in a house-tent by the sea for a few weeks. On Sunday a party of young people, four couples, on a long journey in search of pleasure, sat down in the shade of the trees outside my tent to eat their lunch. They were noisy. I could not help hearing their conversation. They tried to believe they were having a wonderful time. There seemed to be much forced laughter and strained merriment. Somehow the conversation turned to an absent acquaintance. The young men wished to know why she had not come with the party. A young woman answered that the absent friend had gone to Sunday school and church that morning. The young men wished to know why she had not been persuaded to forget the Sunday school and church and to come away for a day of

pleasure. The girl friend answered, "Try to do it! She is too happy where she is." The party laughed, and asked, "What you mean, 'happy'?" But the girl who knew the absent one best, answered, "I mean happy. She is a thousand times happier than we are." "Does she ever have a good time?" some one asked. The answer was positive. "No. Not what we call a good time. She never tries to have a good time. She never does anything to have a good time. She does not even go to a movie. I can't get past a movie house. Honestly, that girl never had a good time in her life, but she is the happiest person I ever knew." "How come?" some one asked skeptically. "I don't know. I don't understand it any more than you do. But it's so. I wish I were as happy as she is." These young people were face to face with the most significant fact of human life, and they were only mildly curious. They did not know the secret, the secret which Jesus came into the world to reveal.

2. There is in every man a craving of heart for God that can never be satisfied by material and sensual things. It is the call of the spirit, and it can be answered only by spiritual realities. Not every man recognizes this longing for what it really is. It is not always revealed in a mad chase of pleasure, in a reckless gratification of sense desires, nor in a blind devotion to business for profit. Sometimes it is revealed in an intellectual curiosity about himself and the world in which he lives. He wants to find his rightful place in the universe of which he is a part. Thought alone will not satisfy the curiosity, for it is more than a hunger of mind for mind. Sometimes it is a longing for fulfilment of duty. But incidental obedience to material law does not satisfy it. It is a searching for a com-

prehensive adjustment of the whole human personality to a perfect whole without. Sometimes it is made known in a restlessness that is never satisfied with the social relationships and companionships of earth. All this is a longing that the whole life within us shall come into conscious, empowering contact and fellowship with the Supreme Life that we feel to be without us and above us and beneath us, and in some degree, within us. This life we feel to be the source and the end of our own existence. We recognize it as the source of our obligations and we feel that friendly relationship with it is the true fulfilment of all our efforts. This craving of the heart for something more than this life affords, this aspiration of the soul for fellowship with something that is higher and better than itself is the basis and the dynamic of all religion.

3. But the source of this craving does not seem to be within us. It is universal. It differs in every individual, yet in its essence it is the same. We do not consciously originate it, we cannot dismiss it at will, we cannot always control it. Instinctively we feel that it originates outside us or within us from a power not our own, that in some way it is imparted to us by the Infinite Life toward which we yearn. It is all summed up in the words of Augustine, "O God, thou hast made us for thyself, and our hearts are restless till they rest in thee." This craving of the heart and the recognition of the Divine which results from it, is one side of religion. The conscious effort of the soul to satisfy these longings through communion with God is worship. It is the other side of religion. It is like the turning of the flower to the sunshine and the racing of the river to the sea. Of course there is yet another side to all this. There is the sun, there is the sea, there is God.

II. Worship Is an Essential Part of Religious Experience

1. This experience of oneness with God is essential for man's happiness, confidence, courage, and efficiency. Life eternal, life in abundance, is the possession of only those who know God, who know him in their own experience. This experience is cultivated in worship. Perhaps we could say that worship is this experience, or at least the expression of it. Doctor Milton G. Evans has illustrated this by reference to the beautiful legend of the Mandans: "They believed that the first man had promised to assist them whenever they should be in danger, and had then removed to the Far West. Enemies came. One Indian suggested that a bird be sent to the absent protector to seek his aid; but no bird could fly so far. Another suggested that a glance of the eye could reach him; but hills arising from the plains prevented this. Another suggested that thoughts are the surest way of reaching him. He then prostrated himself, wrapped himself in his buffalo skin, and said, 'I think—I have thought—I return.' The Indian had taken his long journey to the Far West, had fellowship with the god of the sun, the progenitor of his race, and rose ready for the conflict in which he was victor. This is religion, and his behavior was worship. That which has just been described in language has been expressed in bronze in Cyrus E. Dallins' 'The Appeal to the Great Spirit.' The Indian is a chief of majestic figure; strength is indicated in every muscle; he is astride a horse which at once suggests power and speed. Here is self-reliance, if it were not for the outstretched arms, relaxed body, and eyes turned to the limitless sky. So master-

fully has the sculptor portrayed human strength and dependence, the desire of the human spirit to meet the Great Spirit in life's crises, that the beholder involuntarily worships. The Indian of the Plains and the cultured reader in the Boston Library are akin to each other in fellowship of faith."

2. It is only when men realize that they are moral and spiritual beings with moral and spiritual ends to serve, that they begin to live as human beings and to enjoy life as human beings. Real worship is a sort of celebration of life—a recognition of the meaning of life and a conscious entering into its fulness. The true end of religion is not in getting for oneself, but in being oneself. When one's real self is realized in fellowship with the Infinite Spirit, all the circumstances and diversions of life become only circumstances and diversions, and are no longer conceived as essentials.

III. Much of Our Worship Is Inadequate

1. The search for God and for the realization of life full and triumphant is the most universal fact of human experience. Men are finding the way in worship. But too many of them try the way of worship only after all other means have failed. It would seem that the supreme need of youth is to learn to worship and to find the true meaning and joy of life in worship.

Much of the worship in which we engage is inadequate. In our search too often we are blinded by ignorance about God, about ourselves, and about the purpose of life. As we seek the consciousness of forgiveness and the sense of fellowship with God, too often we wander into the byways of superstition and are hindered by high barriers of crude

and outgrown theological beliefs. Too often we only manipulate dead forms from which the life has long since departed. Too often we mistake mere feelings of comfort or pleasure or of æsthetic appreciation for spiritual reality, thus losing the end in the means. Too often we participate in services of worship that appeal only to the intellect, or to the emotions, or to the will, or that repel and make weary because they are wholly lacking in their appeal to one or more of these things.

2. Within a brief period of a few weeks I have observed and participated in a number of worship services. There was something good in every one of them, and something lacking. I went with a scientist, a popular lecturer upon astronomy, into a plain Friends meeting-house on Sunday morning. The floor was bare, the walls unadorned, the benches straight and hard. A group of people were worshiping in silence. For an hour we waited. There was one brief audible prayer, one brief meditation, one brief reading from a book. Probably fifty minutes were silent. My friend and I enjoyed the service. We worshiped. But no young people were present—not one. There were two or three children who were restless and bored. There was no joy apparent, no inspiration for service, no enthusiasm for living. It seemed that most of us were worshiping in spite of the conditions, rather than because of them. Barrenness and ugliness and uncomfortableness do not create an atmosphere of worship. "The God of beauty is not the enemy of the God of piety." Thousands of our Protestant churches would do well to remember the words of Park J. Edgar: "The fact that the jewel of religion is so exquisitely beautiful is no reason for not permitting it to have a beautiful set-

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ting. In fact, very many find the jewel itself by fingers wandering first affectionately over the setting. If God clothes the grass of the field with loveliness, why should not we take the hint as to his tastes and approach him with dignity and the best our imagination and careful arts can conceive of the grace and courage of his dreams?" When we came away my friend, the astronomer, remarked, "That would have been a fine service in a beautiful, comfortable chapel or out beneath the stars."

I went into a great cathedral that holds ten thousand people. It was indescribably beautiful and rich with decoration. We sat in a comfortable seat and worshiped. But no one got anything that he did not bring with him. There was no message from the Book, no suggestion for thought or prayer, no call to service. One could kneel before images, he could light a candle for a fee, he could repeat phrases over and over or hear them repeated in a strange tongue, he could cajole the deity by "much speaking," and he could worship. One who was not trained in worship and educated in symbols, one who was not satisfied to worship by proxy, one who had not already found the way to God in his own heart, would go away bewildered and disappointed.

We went to a shrine to which pilgrims come from far-away places. The great cathedral on the hilltop was yet uncompleted, but a beautiful part of it was being used. Three long flights of steps led up the hillside to the altar. Men and women were climbing these steps on their knees, stopping to repeat prayers on every step. Inside were crutches, braces, all kinds of devices for the aid of the physically afflicted. These had been left by people who thought they had been healed in body as well as in soul

by doing penance here. We saw no one healed, and we saw no one who claimed to have been healed. We stopped to pray before the altar. We watched others lighting candles for a fee, or paying to have it done for them. Some were sincere. Others seemed to be doing it for fun, or in a spirit that might be expressed in the words, "Well, I'll take a chance on it, anyway. It may help me to get by." Was all this worship or superstition? Perhaps both. But there is no joy in doing penance, and self-punishment for merit is contrary to the spirit and teaching of Christianity. It seemed that the spirit of the most earnest worshipers here was expressed recently by a young man who said: "I do not get up at six o'clock in the morning and go to mass because I enjoy it, but because I am afraid not to. I am afraid they will get me if I don't."

I went to a grotto in the woods. An alcove had been dug out of the solid rock in the side of a mountain, and fitted up as an altar. The mountain, the giant trees, the stars, the colored lights and candles—what a place for worship! Hundreds of people had gathered in the twilight. A priest led in a worship service in which the people joined. It was a prayer, not to God, but to a long departed human being, repeated over and over so rapidly that no one ever succeeded in getting through it before the next part started. Evidently the chief purpose was to say it as many times as possible in a given length of time. I could not say the prayers with the others, for I did not know them well enough, and I could not forget the teachings of Jesus that prayer should be made to God, the Father. But I prayed to the Father and asked that these earnest, soul-hungry people might find the way directly

into his presence and into his purpose. Surely a thoughtful man would never learn to worship here.

We went with one of the world's leading scientists into the new gothic chapel of a great university. We stood together, awed by the beauty of the place. We spoke in low tones, for we felt we were in the presence of God. We said to the scientist, "Everything about this place creates the spirit of worship." His voice faltered and broke with emotion as he answered, "One instinctively worships here." When we came away the hush of the Divine was within our souls, and we felt that the benediction of the Almighty was upon us. But worship should result in more than this.

I went with hundreds of young people into an open amphitheater in the woods beneath the stars. It was the first session of a ten days' fellowship in Christian study and worship and play. We hoped this first worship service would create a desirable spirit and set a standard for all the days to follow. But the young man who was leading shouted about song and prayer as though he were the cheer-leader at a football game. As he led the singing he shouted and urged and waved both arms and danced all over the platform. By putting the forefingers of both hands in his mouth he produced a peculiarly shrill and penetrating whistle which he used to carry the tune for about every other line of each song. While his hands were engaged in doing this he kept time with his elbows, his shoulders, his hips, and his dancing feet. He did all this while singing "He Walks with Me in the Garden." It was a great performance, almost worthy to be classed as vaudeville. Many of the young people seemed to think they were having a great time at a great show, but many

others came away as sick at heart as I was. I have a Hawaiian friend who has a beautiful lyric tenor voice. He is a professional entertainer. Out of the goodness of his heart and as a personal favor he offered to sing a solo in my morning church service. He said he would sing "Would you rather be a Colonel with an eagle on your shoulder, or a Private with a chicken on your knee?" My friend was perfectly sincere. He just didn't know any better. Many who lead the singing in our Sunday schools and young people's gatherings seem to understand as little of what it is all about as did my Hawaiian friend.

For several mornings in succession I heard a young woman, a college graduate, leading a group of children in worship (?) in a Vacation Church School. They always sang the same song. It had been written for theological propaganda, and even if its crude implications had been true, its statements of experience could have been true only of one who had gone into the depths of personal sin and had been rescued through an experience as marvelous as that of Paul's. Yet the children were taught to sing this lustily day after day. I am sure the young woman had no idea of the meaning of the words, and fortunately the children didn't either. All that interested any of them was the jazzy, jingling tune.

I went into a morning church service in a quiet town. The auditorium was beautiful. The congregation was large. The order of service seemed to have been carefully arranged and printed. But the minister either had not arranged it, or had changed his mind. He did not follow the printed order. He changed it and skipped around, seemingly without purpose. He would try to repeat portions from memory, become confused, frantically grab his

glasses, adjust them, hunt the place, and proceed. Then he would take off his glasses, only to repeat the performance in a moment. He would frequently use the wrong word, and say his sentences backward. It was not restful, but exasperating; not inspiring, but disheartening.

I have just come from a meeting of a young people's society. It was led by a young woman who is an estimable Christian. There were songs, there was a prayer, there was much discussion and argument and hilarity, but there was no suggestion of worship. I do not believe that worship or the presence or reality of God was thought of by any one in the meeting. I have come from many a Sunday-school session and said, "I would rather my children were at home or at play than to be in the irreverent atmosphere of that place."

It would seem that the greatest need in the religious world today is training in worship. We must have a worship that is based upon an adequate conception of God and is the outgrowth of it. We must have a worship that emphasizes the meaning of life, inspires to its duties, and leads into an experience of its joys. We must have a worship that satisfies the intellect, stirs the emotions, motivates the will, and controls the conduct. Training in worship must begin in early childhood and opportunity for worship must be provided for the whole of life. No one is religiously educated until he has learned to worship. No one can be an efficient religious educator until he knows the laws of worship. No one can direct the development of religious life until he understands the technique of worship. To help meet this need, to help show the way to an experience of worship that satisfies the soul, this book is written.

THE CLASS HOUR

1. A worship service, led by the teacher. Five minutes.

2. Class organization: twenty minutes. Enrolment of members, election of officers, explanation of method of procedure, appointment of committees to prepare special types of worship services:

A worship service for a Primary group.
A worship service for a Junior group.
A worship service for Intermediates.
A worship service for Seniors.
A worship service for Young People.
A worship service for Adults.
A worship program for a Church Service.
A worship service for Out-of-Doors.

Each member of the class should be on one of these committees. When each committee presents its worship service or program, it should be able to explain the aim of its particular worship program, and the reason for including each item in it. Each of these worship programs should feature one particular means or aid to worship, such as Scripture, prayer, music, story, inspirational literature, drama, etc. The teacher will need to advise with each committee and guide their reading in this text-book and out of it as they prepare their program.

3. Assignments for next lesson. Ten minutes.

(1) Directions as to reading of Chapter I and study of Chapter II.

(2) A written statement of why you believe the conception and practise of worship must be a growing experience with the race and with each individual.

(3) A written description of the best worship service you have participated in or observed. (200 words.) (Seek a variety of types—Protestant, Catholic, Quaker, non-Christian.)

4. Leader's presentation of contents of Chapter I. Fifteen minutes.

5. Discussion of Chapter I. Ten minutes.

NOTE. If there are to be only ten sessions of the class, Chapter II and Chapter III may be assigned at this session for study and for discussion at the next meeting of the class. All the indications of time to be allowed for the various items in the class hour are suggestions only. Each teacher must determine this for himself. If the class session is of only fifty minutes, adjustments must always be made.

CHAPTER II

ORIGIN AND HISTORY OF WORSHIP

Worship is as old as religion, and religion is as old as the human race. All investigation of ancient and modern primitive races and tribes, as well as a proper understanding of the most advanced aspirations and ideals of the most cultured peoples, confirms the belief that "mankind is incurably religious." Religion seems to be a psychological necessity of men, and it must have begun to operate as soon as human consciousness appeared. It is the supreme characteristic of man. It is the one thing that distinguishes him from all other created beings on the earth. Man is the only animal that worships. It is his ability to worship and his innate necessity for it that makes him to be something more than an animal. It is this which constitutes him a son of God, made in the image of his Creator. Religion is the inevitable result of man's power to comprehend the Infinite, and worship is the expression of that power.

I. Worship Began in Wonder and Awe and the Sense of Need

Studying the history of religion we find that in every race there has been a development of worship. This development is twofold: a development in the objects worshiped and a development in the understanding of the character of the object of worship.

1. The earliest religions seem to have been those of

nature worship. The farther back we go in history the more man has been dependent upon the great elements of nature. The farther we go back in civilization the less protection man had against the weather; the more he has been dependent upon the sun, the rain, the winds, and the sea. Over all these was heaven, and under all was the earth. Primitive man thought of these as living like himself. Naturally he wanted to be on friendly terms with them. Consequently he worshiped the sun that gave light and heat, the moon that befriended him at night, the thunder that brought the rain, the ocean or lake that gave fish, the forest that gave food and shelter, fire that gave comfort, and earth and heaven that were the home and support of all.

Later men came to depend upon local objects of nature and to worship them; a tree or a grove, a river like the Nile or the Ganges, a mountain with its melting snows or a grassy hill, a spring or well. This is known as minor nature-worship.

Still later men learned to think of these various natural objects as being inhabited by spirits. A great god lived upon a mountain, or in a river, or in a tree. To obtain his friendship, food or jewels would be tied upon the tree, or thrown into the river, spring, or well. Animals, or even children, would be sacrificed in the fire or the water or slain upon a sacred rock, in order that the life of the victim might enter into and strengthen the life or satisfy the whim of the god.

Trying to interpret their experiences in dreams, men came to believe that their spirits could leave their bodies, roam at will, and then return. Using this as an analogy, they first learned to think of death as a departure of the

spirit who might return and remain in the neighborhood. This was the source of ancestor-worship. Then men came to think of spirits dwelling in every unusual phenomenon of nature, as a peculiarly shaped rock or a crooked stick. Every effort was made to keep on good terms with these spirits. This is known as fetish-worship.

In time almost every race learned to think of some one god being superior to all others in a given region. Then they would worship him alone. Still later men came to believe that one god alone had made the whole universe and controls it and that there were no other gods but he. Thus arose the worship of the one true God.

2. When primitive man looked upon the majesty of the ocean, the sublimity of the mountain, and heard the crash of the thunder and the roar of the waterfall, he marveled at the power of God. When he observed the orderly movements of the sun and moon and stars, the succession of the seasons, the adaptations in all of nature, he understood the intelligence of God. When he realized the beneficence of nature, the influence of the sunshine and the rain, the regularity of crops, and the multiplication of animal food, he rejoiced in the goodness of God. When his soul struggled with the moral law within his heart, when he suffered remorse for injustice and wrong, and felt joy in love and kindness, he learned to honor the righteousness of God.

In all these various stages in man's comprehension of God, religion originated when a sense of need sent a human being to hold intercourse with a higher power. There also was the beginning of worship. For the essence of religion is the worship of a higher power from a sense of need.

II. Worship Was Based on Fear and Joy and Aspiration

1. The first worship was probably an effort to control the deity for the good of the worshiper. Every means of which the worshiper could think was used to pacify the god who was supposed to be angry or aggrieved, to encourage the god who was supposed to be in conflict with other gods in behalf of his people, to bribe or to make generous the god who was supposed to be able to do abundantly for his worshipers, if he only had the inclination. The basis of this element of worship was probably fear—fear of the god's ill-will and fear of the vicissitudes of life without the god's help.

2. But as men's ideas of the character of deity grew higher and better, they felt impelled to pour out their own souls in adoration to their God. It is the natural expression of awe-struck appreciation of the greatness and glory and goodness of God. A God who possesses all power, all knowledge, all goodness, and all righteousness is worthy of the adoration of a man who admires these things and desires for himself as much of them as he can acquire.

Closely allied with adoration is praise. Early in the history of worship praise became prominent. With it was thanksgiving for the harvest, for protection from danger, and for life itself. Adoration and praise found their highest expression in an exuberance of feeling that sometimes led the worshiper to extravagant demonstrations. Leaping, dancing, shouting, all were employed as means of worship.

As men became more civilized and their conceptions

of God became more refined, they gave more and more heed to their inward craving for fellowship with the Divine. Their worship became directed more and more toward the obtaining of spiritual rewards. They learned not only to approach God, but to be alert to recognize God's approach to them. They wanted to become one with him. They sought means to appropriate him spiritually, even as their more savage ancestors who worshiped totems would sometimes kill and eat the animal they worshiped in order to become one with him, or as others had offered a representative of their tribe in human sacrifice to their god of fire or water that they might secure a vital union of worshipers and the worshiped.

III. Worship Was Expressed in Sacrifice, Words, Ritual, and Inward Spiritual Commitment

1. It seems certain that the earliest worship was in acts, rather than in words. The first outward attempts toward fellowship with deity were the offering of gifts to appease or to persuade, to renew a relationship that seemed to be broken. Sacrifice seems to have been an inevitable feature of all early religion. Indeed sacrifice and worship were identical terms in the ancient world. This sacrifice took many forms.

The principal form of early sacrifice was a meal. Because men who eat together are friends, and to partake of another's salt was a bond of friendship, men sought to declare their friendship for God and to secure his friendship for themselves in a similar way. So the first sacrifices were of food and drink. A part of a meal was eaten and the rest devoted to God. A part of a cup of water would be drunk, and the rest poured out to God.

Then the first-born of the flock or the first fruits of the harvest were offered to God in sacrifice. Sometimes God was supposed to consume the whole of the offering, as in fire-worship. In most cases, however, only the finer portions were offered to God and the rest was left for the worshiper. The offering would be burned in the belief that the invisible spirit of deity would somehow consume the invisible essence of the burnt-offering, or at least would be pleased by the savor of the burning gift.

At last the practical man came to suppose that the offering need only to be laid before the deity, in his temple or on his altar. The deity would consume the spiritual essence of the offering, whatever that might be, and the material part could then be removed and eaten or sold by the worshiper. In all this the idea of sharing the meal persisted.

Several distinct steps are apparent in the purpose of the sacrifice in early religion. At first it was a sort of bribe—the worshiper was the host, God was the guest. Thus God was put under obligation to the worshiper. A development of the idea of the meal as a bribe was the offering of animals in sacrifice to God in order that an outraged deity might be satisfied with the gift of a life substituted for the lives of the worshipers supposed to have been forfeited by offenses. Then the meal was a means of intercourse—a part for the deity, a part for the worshiper, eaten in fellowship. This is commonly declared in the Iliad and in the Old Testament. Later the meal came to be a declaration of the unity of God and his people—they become one or are revealed as one. The sacrifice is now offered by the tribe or race, or in behalf of it, rather than by the individual. God may consume a

possession of the people, or even one of the people, as when a child is offered in the fire, and a maiden is thrown into a flaming volcano or into a river to be dashed to death in the waterfall. Or, the people may consume their God, as when an Indian tribe eats its totem animal, or when a more intelligent people eat a symbolical representation of their deity.

Two tendencies have always characterized worship by sacrifice. The offering becomes more and more humanized, and the idea of substitution more and more takes the place of the idea of righteousness and conformity to the character and the will of God; and the offerings become more and more costly until the common people, especially the poor, are left helpless.

2. Next in order after sacrifice in worship arose the use of words. Prayer was the ordinary accompaniment of sacrifice, since it was deemed necessary to explain to deity the nature of the offering and the reasons for the gift; to urge him to accept the gift and to grant the help desired; to state the claims of the worshiper; to praise the power and past acts of the deity; and to adjure by the whole relation that existed between the worshiped and the worshiper. Thus prayer and praise became an essential part of worship.

3. A natural outcome of prayer and praise was ritual. Prayer and praise tend to assume fixed forms. A leader says it in a certain way. All others try to say it as he does. Certain forms seem to have accomplished results. Then they are repeated over and over. There is a tendency for worship to become less urgent, to have specific seasons and places, to run into fixed forms and liturgies. At last words and forms become sacred, essential, and

magical. Deity cannot resist them, and no one can approach deity without them. Such worship tends, instead of being an aid to right living, to become a substitute for it.

4. An inevitable outgrowth of such ritual in worship is the priest. The common people cannot learn perfectly all the forms, and do not have time to gain skill in their practise. Some one must be trained to act for the people. They learn to depend on him. Since they always want to know the result of his efforts, he speaks to them in behalf of God. At last the worship of deity becomes really a worship of the priest. There is a tendency to pay the priest for his service, leave results with him, and to live as one may please.

5. The highest form of worship is in an inward or spiritual commitment of the worshiper to the fellowship of God and to the realization and accomplishment of his will. Everything else—sacrifices, gifts, prayers, hymns, rituals—are of value only as they assist the worshiper in this spiritual commitment. The acme of worship, as also the very essence of religion, is in the conscious effort to be one with God in purpose, character, achievement, and spiritual nature.

IV. Growth of Worship in Hebrew Religion

1. As we trace the development of worship in the Old Testament we find its early history and growth among the Hebrews to be just what we have seen it to be among other peoples. Each step which we have noted finds its counterpart here. But here the prophets were always present to resist the destruction of the true spirit of worship by mere formalism. They condemned sacrifices and the

dependence upon external rites and forms. They insisted that true worship consists in showing mercy, supporting justice, practising love, being humble, and enjoying conscious fellowship with God. But at last the prophets were overcome, and the priests had their way. Then, because religion and worship are inseparable, the religion of Israel became as formal as its worship and, for the most part, consisted in the keeping of technical rules and the performance of fixed rites.

2. But out of Old Testament religion at its best came many of the world's finest expressions of worship. Its temple sacrifices at last gave way to the true sacrifices of the heart for which her prophets pled. Out of the spirit of praise in the hearts of its imperfect saints have come the finest songs of thanksgiving, adoration, reverence, and trust. Many of its prayers remain as examples of communion, petition, intercession, blessing, and thanksgiving (e. g., Gen. 14:22; 15:2; 17:18; Deut. 33:11). Even its forms have become sacred to us, not as patterns to be copied, but as expressions of sincerity and symbols of moral and spiritual reality. Its posture of prayer: the body standing, sitting, kneeling, prostrate; the hands lifted, spread out, palms up; its incense swinging before its altars and its sweet-smelling savors ascending toward the sky—all these help us in our worship today.

V. Growth of Worship in the Christian Religion

1. The early Christian church took over in large part the order of worship in the Jewish synagogue. The first Christian worship was simple and free, for Jesus had taught that men might worship anywhere, at any time, so long as their worship was sincere. Prayer was prominent. It

was mostly for spiritual blessings, though it included material needs and physical protection for spiritual service. The early church believed that its prayers were guided by the Holy Spirit of God. They were offered in the name of Jesus, and blessings were asked for his sake. They were directed almost always to God himself. In the Spirit, through the Son, to the Father, characterizes the prayers of the New Testament church.

Of course those early Christians had the example of Jesus for their prayers. He had always joined in the worship of temple and synagogue. He had spent much time in prayer alone and in company with his friends. He was constantly expressing gratitude in prayer. He had urged his disciples to pray and had assured them that God would hear and answer. He had even taught them a model prayer, perhaps not for formal repetition, but as suggestion of the kind of blessings for which they should ask. The leaders in the New Testament churches, in their writings, always urged the people to constant prayer.

There was music in the worship of the first churches. Jesus had sung with his disciples at worship. The leaders in the churches urged the congregations to sing hymns of praise and of gladness. There were Scripture reading, personal witnessing, preaching, teaching, and exhortation to right living. Worshipful symbolic forms were practised. These had been established or performed by Jesus. The baptism of new converts was performed as a symbol of spiritual experience—the death of the old motives of life, the burial of the old purposes of life, and the rising of the soul to walk in a reborn life of fellowship with God. The Lord's Supper was kept as a memorial of the great sacrifice on the cross, the spirit of which was the spirit of

the new religion, and also as a symbol of the soul's feeding upon a vital union with the spirit of the living Christ.

Giving of money and other material possessions was emphasized as a form of worship in these early churches. Again and again their leaders urged the people to generosity and systematic regularity in this expression of devotion.

2. As the centuries went by every aid to worship was employed. Painting, sculpture, architecture, music, vestments, incense, and ritual were employed. There were elaborations and formalizations of the first simple means of worship. Many of these changes came from heathen sources and were of doubtful value. Strange meanings and powers became attached to the simple symbols, until worship, and the religion it expressed, became little more than the performance of magical rites. Vast ceremonies were built up that had no relation to Christian truth. The very essence of Christianity became smothered in an elaborate system of organized forms of worship, and the spirit of worship was lost in its minutiæ.

3. Then came the Reformation. In the revolt from what thoughtful men believed to be false in the teaching and practise of the church, much that was good and beautiful, and that might have been helpful in its worship, was left behind. Preaching and teaching were magnified and the forms of worship were minimized. A stern asceticism predominated in the building of the places of worship. Barrenness and drabness took the place of beauty and richness. Cromwell and his soldiers with sword and ax defacing the frescoes and destroying the exquisite carvings of the cathedrals were a dramatic expression of this unfortunate side of the necessary Reformation.

Of course "a living Word is nearer the mind of Christ than a dead crucifix," but the Protestant world is discovering its mistake. The spiritual must not be replaced by the material, but it may be aided by it. An extreme on one side need not be succeeded by an extreme on the other side. Today there is a distinct movement in the evangelical churches toward a middle way. The need of a richer expression of the spirit of worship is distinctly felt. "The disputative in the sermon as an integral part of our order of worship, characteristic of militant Protestantism, is giving way to the devotional and interpretative." New forms of worship are being sought that will conserve the values inherited from pre-Protestant Christianity and the new intellectual and moral values contributed by the Reformation. As church divisions are becoming less important and Christian people everywhere are learning to appreciate their solidarity as children of one Father, they will express and cultivate this unity in more dignified and comprehensive orders of worship. The whole church has begun to consider anew the nature and purpose of worship and how it can best help its people to worship.

THE CLASS HOUR

1. Class business. Five minutes.

2. A worship service, led by the teacher, or some one specially chosen and prepared. Five minutes.

3. Assignments for third session. Five minutes.

(1) Directions for study of Chapter III.

(2) Designation of two persons to conduct a worship service of five minutes.

(3) Write out an original definition of worship.

(4) Write out an answer to the question, What is the purpose of worship? (100 words.)

(5) An attempt on the part of each one to say whether his own Christian character and enjoyment owes most to study or to worship.

4. Reports on previous assignments. Ten minutes.

(If the class is large, of course reports cannot be received from all. All written work should be received by the teacher, looked over carefully, and returned at next session with corrections and suggestions indicated.)

5. Presentation and discussion of contents of Chapter II. Thirty-five minutes.

NOTE. If there are to be only ten class sessions and Chapter II and Chapter III are both to be discussed at this meeting, then the teacher must adjust the time accordingly. In this case, the greater amount of the time should be devoted to the contents of Chapter III.

CHAPTER III

MEANING AND PURPOSE OF WORSHIP

No single definition of worship can be adequate. It involves the whole of life. It contains many elements. It has many aspects. Fortunately, a perfect definition is not necessary. Men do not worship because they have analyzed it and decided that they should. Men worship because they must. Worship seems to be as instinctive as love, as irrepressible as hunger, as necessary as the acquirement of knowledge. It is an impulse to which it has always proved profitable for men to yield. Sabatier has said that worship is "the very soul of religion." It might be said that religion is worship of higher powers. Worship assumes the existence of higher powers. There could be no religion without belief and worship. "He that comes to God must believe that he is, and that he is a rewarder of them that seek after him."

I. What Is Worship?

The origin of the word worship helps us to understand its meaning. It is a contraction of the old Saxon noun "worthship," which was applied to a person in recognition of the good qualities, or worth, which he was supposed to possess. It still survives in the title given to the English mayor, "Your worship." Later the noun became a verb, and to worship was to recognize the worth of the person who is worshiped. Religious worship is to recognize in appropriate ways the worth that is in God.

1. Worship is the communion of finite man with the infinite and eternal God. It is a conscious cultivation of a personal relation with a conscious, personal God. Christian worship is a conscious, personal fellowship with the conscious, personal God who was revealed by Jesus Christ. The acme of worship is experiencing God. It is cultivated by practising the presence of God. It is expressed in intimate intercourse with the living God. In worship the human and the divine, that are always reaching for each other, meet. This conscious relation with higher powers is religion, and it would soon be lost if worship ceased. As the fish that have lived for long generations in the darkness of Mammoth Cave have lost the power of seeing, and do not know they are blind, so one who continually refused to acknowledge God in worship would probably in time lose the sense of God and not know that he was no longer a normal man.

One has said that "worship is the conscious recognition of the beauty, the truth, and the goodness which are God and in contemplation of which a man is carried out of himself by something greater than himself to which he gives himself. The result of such an experience is liberation, integration, and direction of life." All this is involved in worship. But beauty, truth, and goodness are not God, and the contemplation of these things is not worship. Another says, "The essence of worship is an approach to God in adoring affection and trust." Yes, but worship is more than this. Another writes, "Worship is that attitude of both mind and heart wherein they recognize the presence and power of God; are moved by the possibility of his gracious help; and hold themselves

in ready obedience to his will." George Herbert Betts offers this more comprehensive definition: "Worship is the active will and purpose to realize in one's self the highest qualities ascribed to the Being worshiped; this will and purpose being moved by emotions such as appreciation, reverence, love, awe; which in turn are called forth by contemplation of conceived attributes of this Being, as beauty, goodness, power, truth." Fine, if he had only started at the other end and said it the other way!

2. Worship must involve several things: a definite recognition of a personal God; an understanding and appreciation of some definite qualities of God; a wholehearted adoration of God because of the qualities contemplated; an outreaching of the soul for vital, spiritual union with God; an unreserved commitment of the whole self to the will of God; a definite determination to make one's character like that of God; and a complete consecration of all one's powers to fulfil the purposes of God. Some one has well said that worship is doing over and over again what we did for the first time when we gave ourselves to the Lord Jesus. Every Christian may understand the meaning of this.

II. What We Do When We Worship

Jesus declared that the only true worship is in spirit and truth. Worship consists primarily, not in what we do at a given time, but in what we are or seek to become. Worship takes place inside of us, while it may be expressed outwardly. It is an exercise, and an expression of the whole life toward God. It involves intellect, emotion, and will.

1. Before we can truly worship God we must know

something about him. Certain ideas are essential. Fortunately we have God's revelations of himself in nature. We know the voice of his Spirit within our souls—the moral law that is written within our hearts. In the Bible we have the records of the experiences of those who have lived in closest fellowship with him and have learned most about him. We may learn something of his character as we see it written in the lives of all good and great men. Most of all, we may know what God is like as we study the revelation which he made of himself in the person, the precepts, and the example of his only begotten Son in whom "we have seen his glory." From all this we learn that God is a living, conscious, personal power. We know that he is great, wise, strong, righteous, friendly, loving, faithful to himself and to his creation, and accessible to all who seek for him.

2. In worship we do something toward God. We recognize that he is. We conceive of him as a person. We believe he is our Creator, our Lord, and our Father. We recognize his majesty and are humble. We think of his justice and appreciate it. We acknowledge his law and approve. We realize his goodness and are grateful. We meditate upon his purposes and hope for their accomplishment. We contemplate the meaning of his universal rule and commit ourselves to cooperative service with him for others and for the world.

Thus we find that the essential ideas in worship produce certain ideals, feelings, and attitudes. The intellect has stirred the emotions. The intellect and the emotions have moved the will and choices are determined. The worshiper's ideas of God, impressed and made vivid in worship, become the ideals of his own life. He conceives

of dignity, honor, justice, kindness, patience, forbearance, forgiveness, love, and service, as the supreme values of life for one made in the image of God, the things most worth striving for.

And these ideas and ideals have produced emotions in the worshiper. These have created attitudes toward God and all of God's family. The greatness of God has produced awe and reverence, and the determination to walk humbly. His character has produced a longing for goodness, and a determination to achieve it. His faithfulness has produced a sense of dependence and assurance and a determination to believe and trust. His goodness has given gratitude and joy and a determination to be worthy. His love has inculcated good-will. His mercy has filled the soul with peace. His purposes for men have inspired loyalty and an increased longing for cooperative fellowship. So worship has revealed itself to be contemplation, adoration, and consecration.

3. In worship God also does something to us. Worship on man's part is the cry of the human soul for companionship with God. It is the answer of the spirit of man to the inner voice of the Spirit of God. And in worship God answers that cry. He imparts to man what he has needed most. As a man worships he gains mental enlargement. When one worships his sight is lifted above the preoccupations and the petty things of life. Like one who stands upon the mountaintop, he sees the rivers and the valleys, the fields and the forests, the hills and the highways of life, all in their proper relations. In worship one gains self-understanding. He sees himself in his relation to life and its eternal purposes. He sees himself and his work as a part of the plan of the Almighty.

In true worship one finds purification. The honesty of mind and passion for truth that are an essential part of worship confronts failure, uncovers wrong, seeks pardon. In the presence of Immeasurable Love the worshiper realizes the sense of forgiveness. He experiences the glow of a new energizing of spirit which he knows to be the result of an inflowing power not his own. In fellowship with the perfect God, the imperfect man finds his own completeness. The psychologist may not explain this, but the saint does experience it. The philosopher might call it finding oneself. The mystics have called it enswathement in God. In this experience the problems of life dissolve, the conflicts of conscience cease, sorrows are assuaged, and the burdens of sin are taken away. The spirit of the worshiper is enlarged until he, too, feels himself to be sufficient for all things now and eternally.

From such an experience one comes with new faith—faith in himself as a child of God; faith in his comrades as fellow-partakers of God; faith in the encompassing goodness of an unchanging God. Such a faith begets courage, and such courage gives birth to resolution and accomplishment.

4. In worship, then, one finds his highest satisfaction and joy. Worship is the noblest act of which the human soul is capable. In worship one finds the realization of his own highest being. All that one adores in worship, that he becomes, in some degree at least, while he worships. In worship one lives his true self. He experiences what Jesus called the Abundant Life. Worship is a "tuningfork to strike the note to which all of life is to be keyed. We go out from it, not to revel in its memory, but to recreate its substance. All the rest of life is the steady

and tedious realization of that which in worship is already completely real."

III. What Is the Purpose of Directed Worship?

The purpose of worship is to express and deepen the religious experience. The essence of religious experience is companionship with God. The quest of all true worship is for right relationship with God.

1. The first aim of directed worship, then, should be to make God real. It should impress upon the mind of the worshiper the true ideas of God—his greatness, wisdom, power, justice, love, mercy, goodness, and his constant presence. Worship should be so directed as to cause the worshiper to contemplate these things and really to practise the presence of God.

2. Worship should impress the ideals of life that grow out of the ideas of God. Among these ideals are truth, beauty, honor, justice, kindness, patience, forgiveness, love, and service. Whatever makes these seem more desirable is a proper part in the practise of worship.

3. Worship should also cultivate the right feelings and attitudes on the part of the worshiper toward life, toward God, and toward his fellow men. Some of these attitudes toward God are adoration, reverence, love, gratitude, trust, loyalty, and service. Some of the desirable attitudes toward other people are good-will, friendliness, trust, loyalty, and service.

4. Thus we find that worship in its highest and best forms today has the same purposes which it had in its earliest and crudest beginnings. It is always a means of obtaining the highest values which one knows. It should make God more real and the experience of com-

panionship with him more vital. It should help the worshiper to become more godlike, to lose himself in God and his purposes.

5. Worship should serve as a means of social control. By impressing the ideals of right living and making these ideals seem desirable, it should restrain individual excess, it should create loyalty to the social order, and lead one to sacrifice himself gladly for the good of all. By the cultivation of the best feelings and the finest attitudes toward God and his children it should train the worshiper in the larger social fellowship. At no other time are we so close to men as when we draw close to God. When we worship together and become one with God we become one with one another in love and purpose. World-wide brotherhood still waits for the world-wide recognition of the divine Fatherhood. Corporate worship is a gesture, a proclamation of solidarity. There is realized in worship a comradeship with all the saints of all the ages. Immortality is involved in this. And one's own experience of one's highest and divinest function is enriched by the glow of one's association with other worshipers. "At home in my house," wrote Martin Luther, "there's no warmth or vigor in me, but in the church where the multitude is gathered together, a fire is kindled in my heart, and it breaks its way through."

A true service of worship must always send one out with a new dedication of his life to the finest ideals that he knows and with a new power in his soul to realize the fulfilment of those ideals in his daily life. This is the only way the kingdom of heaven can be built upon the earth, and it was for this that Jesus was born and the church was founded.

THE CLASS HOUR

1. Class business. Five minutes.

2. A worship service, led by the two persons previously appointed. Five minutes.

3. Assignments for fourth session. Five minutes.

(1) Directions for study of Chapter IV.

(2) Designation of committee to conduct worship service at fourth class session. (Adult worship service.)

(3) Make a list of the aims or objectives of religious education and an estimate of the comparative value of instruction and worship in the accomplishment of each separate objective. (Two hundred words.)

4. Reports on previous assignments for this hour. Fifteen minutes.

5. Presentation and discussion of Chapter III. Twenty minutes.

6. Group meetings to plan worship programs. Ten minutes.

CHAPTER IV

WHY WORSHIP IN THE CHURCH SCHOOL?

The church school is more than the Sunday school. It includes all the educational work of the church. All this work ought to be related and, so far as possible, unified into a common and complete program. The Sunday school, the week-day church school, the vacation church school, the devotional and discussion meetings, whether of the young people, intermediates, or juniors, the organizations and meetings for the study of missions, stewardship, or any other religious subject, even the gatherings of the youth of the church for social recreation, all these are parts of the church school. In a well-organized church all these are parts of an articulated whole, with a common leadership and direction.

But whether these various parts are so related or not, they all belong to the educational program of the church. Most of these organizations, however, apart from the Sunday school and the young people's societies, are engaged primarily in a specific and limited task. In our present discussion we shall be thinking primarily of the Sunday school that usually meets on Sunday morning or Sunday afternoon, and of the young people's societies that usually meet on Sunday evening. These are engaged in the broadest work of religious education. With these most religious educators of youth are engaged. In these are found most of the young people of the church community. Why should there be worship in these gatherings?

I. What Is Religious Education?

1. The purpose of all education is to develop the pupil; to draw him out to become the best of which he is capable. If we would educate a dog or a horse our purpose would be to help him to become the best dog or horse he can, and to perform in the best way possible his function in the world as a dog or horse. When we educate a boy or girl, our purpose is to help that boy or girl to become the best man or woman possible and to fill the place and to do the work of a man or woman in the world in the most efficient and the happiest manner possible.

2. Each individual is a unit and human nature cannot be divided into parts. Each person is a complete being, and no one can be separated into compartments. No one part of a person can be developed without some effect upon the whole person. But there are different elements, qualities, and functions of a human being. We are physical, intellectual, social, and spiritual. All of these qualities should be developed symmetrically or one becomes a lopsided person.

There is always overlapping, but the primary purpose of the gymnasium is physical education, to develop the body and the power of action. The primary function of the high school and college, the laboratory and the classroom, is to develop the mind, the power to think. The primary function of the finishing school is to develop the social graces, the power of agreeableness and influence. The primary function of the church school is to develop the soul, the moral and spiritual qualities, the capacity for spiritual experience and moral influence.

3. The most important part of one's being are these

moral and spiritual powers. These constitute one a man or woman. They make man to be the only religious being on the earth. The supreme purpose of human life is to exercise these powers. The supreme joy of human life is in the experiences which these powers provide. The most important education of human beings, then, must be religious education.

The aim of religious education is to enable the pupil to enter into the spiritual experiences known to his teacher; and that the teacher and pupil may enter together into new and greater religious experiences than either have known; and that the teacher may so inspire and direct the pupil that he may enter into wider and deeper and higher experiences of Godlike character, of divine fellowship, and of world-wide service than have been obtainable for the teacher. The supreme end of all education, and especially of all religious education, should be an abundant life.

II. How the Church School Develops the Pupil Religiously

1. The first aim of the church school is to develop within the pupil the awareness of God. Jesus declared that to know God is life eternal. An infinite widening and deepening and heightening of the meaning of life is the result of an appreciation of the reality of God and of his relation to life, to the universe, and to one's own life in particular. With this developing awareness of God should come a growing experience of God which is the essence of religion. Somehow the pupil must be led into this experience if he does not know it, and he must be led forward in it if he already has it. If the church school

fails in this, it fails altogether. This task might be summarized as the creation of appreciation.

2. The second aim of the church school is the impartation of knowledge that will be helpful in the development of the pupil's religious life. This knowledge will be gained largely from the Bible. It will include right ideas of God, of man as a child of God, of the Christ, of the meaning and the way of salvation from sin, of the meaning of the Kingdom of God in the world and his rightful relation to it; right ideas of the Bible, of the church, of human society, of the purpose of life, and of one's relation to his fellows. Most of this will be secured by instruction.

3. The third aim is the creation of Christian ideals, such as truth, honesty, justice, purity, and service. Every one seems to recognize instinctively these ideals, but they need to be so impressed upon the mind and heart of the pupil that they become effective in molding his character and motivating his conduct. One's ideals make him what he is and determine what he is to become. All these ideals need constant and repeated impression.

4. A fourth aim, toward which all the preceding are means, is the creation of right attitudes on the part of the pupil. The ideas which he has learned and the ideals which have become established must find expression in what he becomes. His attitude toward God should become that of reverence, gratitude, faith, and devotion. His attitude toward Christ should become that of appreciation, friendly trust, and absolute personal devotion. His attitude toward his fellows should become that of goodwill, faith, loyalty, and service. His attitude toward life should become that of earnestness, joy, respect, and eager

desire to understand and to know it at its full. His attitude toward the church should become that of appreciation, respect, and cooperation. His attitude toward the Bible should become that of appreciation, desire to comprehend and to follow its teachings. His attitude toward the world should be one of friendly purpose to do his full share in making it to be a fit dwelling-place for the children of God. It is these ideals and attitudes that constitute Christian character.

5. When all these have been done, the church school must still give to the pupil skill in living and in serving. It should provide means of training in the actual expression of Christian character. Directed recreation, community service, participation in world-wide enterprises in behalf of the kingdom should provide practise in Christian life and work.

III. Worship Is the Most Efficient Means of Developing the Religious Experience

1. The heart of religious experience is conscious fellowship with God. The heart of worship is in the awareness of God. In worship the mind is fixed on God. Even the usual attitude in worship helps in this. In prayer, especially, the eyes are closed to shut out distractions. The hands are usually folded to still their impulse to wander and disturb the attention. The head is usually bowed to suggest reverence. The total result of quietness seems to give God a chance to make his presence known. In every form of worship we are contemplating God. As we contemplate him we become conscious that we appropriate him. Like the wind that bloweth where it will and of which no unscientific man can tell whence it comes or

where it goes, so does the living Spirit of God breathe upon our tired, restless, or ambitious souls in worship, imparting to them peace, courage, and strength. Awareness of God and a vital spiritual union with him do not come through instruction, but through the experience of worship.

2. In worship we have conscious communion with God. We speak to him, and somehow we know that he hears us. Somehow we do learn that "he is a rewarder of them that seek after him." To know God, to commune with him, is an experience which all devout souls know depends upon worship rather than knowledge. This is why men of wisdom and men of ignorance, men of widely differing and contradictory creeds, all may be truly religious and may truly commune with God. The spirit of worship is the open sesame by which we enter into richness and fulness of life. In worship we praise God, we express our adoration and love for him, we open our hearts in friendship to all his children. In worship we lift up our hearts to him in prayers of petition and intercession. In worship we hear God's voice in the words of the Bible, in the lessons of nature, in the remembrance of his providence in history, and in the convictions that come into our own consciences. Thus we come to know his will and to understand his purposes.

3. In worship we cooperate with God in the making of ourselves and in the making of his better world. Each worshiper feels that he is a part of one great whole, and that we are all bound up in one great bundle of life of which the eternal God is the source. If we have been in rebellion against the eternal laws of the universe and of life, we surrender. If we have been indifferent toward

God's eternal purpose of making a just and friendly world, we enlist. We join hands with God for the accomplishment of his purposes.

IV. Intelligent Worship Develops Christian Character and Christian Living

1. Ideas become fixed by repetition. The great ideas that are at the foundation of religious education, because they are in the foundation of religious character and life, are the great ideas that are prominent in worship. They could not be repeated over and over in instruction, but they can be repeated over and over in the worship of the church school until they become thoroughly enmeshed in the thinking of the pupils.

2. The essential ideals of Christian character may be impressed by directed worship. The ideals of holiness, purity, love, humility, and service may be built into the programs of worship until they are indelibly stamped upon the characters of the worshipers. Character is made not so much by what we know, as by what we feel because we know. We do not worship beauty, but we worship God because he is beautiful and has revealed his beauty in the world he has made. We do not worship holiness, but we worship God because he is holy and has revealed his holiness in our consciences. We do not worship love, but we worship God because he loves us and has revealed his love in a thousand ways, a revelation that reached its culmination in Jesus Christ. Because these ideals are personified in the God we worship, our emotions are aroused, these ideals become our ideals, and we become what our ideals are. Ideals may be made clear by teaching, but they are best impressed by worship.

3. Christian attitudes are developed through worship. Attitudes are the results of emotions. Men build philosophies and theologies on ideas, but they grow character and practise religion through emotion. Worship is primarily an exercise of the emotions. To name its elements is to catalogue the better emotions. The physical attitude of reverence assumed in worship cultivates the feeling of reverence, and this in turn, produces the personal attitude of reverence toward God. The attitudes developed through Christian worship make us truly Christian. Thousands of young people every summer gather around camp-fires beneath the open sky to worship. They sing worshipful songs, they pray in sincerity, they speak together earnestly and simply of their religious experience and aspirations, some one speaks briefly impressing the great ideals of Christian character and life, and these young people form resolutions and gladly declare them; their whole outlook on life is changed; their whole attitude toward life and its opportunities is elevated and fixed. Christian character is established and Christian conquests are made possible through worship. Hundreds of these young people pledge themselves to entire lives of Christian service.

4. Not only may the church school create Christian attitudes by well-directed worship, but the actions of the pupils during the week, indeed during the whole of life, may be motivated in worship, and channeled by worship. The things that we glorify in the praise of worship, we go forth to make real. The ideals that we cherish in the meditation of worship we go forth to exemplify. The results that we ask for in the prayers of worship we go forth to accomplish. Surely in the development of the

religious life of the pupil true worship is as necessary as good teaching!

V. What the Church School Can Do for Worship

1. Because worship fills so important a place in religious education, the church school should provide for its pupils an experience of worship. Of course, any one may worship anywhere, but most people who worship in the home, in the woods and fields, or at their tasks, have first learned to worship in the places set apart for worship. While worship seems instinctive, we learn to worship by worshiping. Not all worship is of equal value to the worshiper. The church school should provide an experience of worship that is controlled by the educative process. Worship services should be prepared and carried through with the whole purpose of the church school in mind. The worship impulses of the pupils should be stimulated, cultivated, and directed. The school should definitely seek to enrich the content and widen the interest of the pupil's worship. It should seek to prevent the spirit of worship from becoming stunted, limited, or starved by other growing interests.

2. The school should provide training in worship, so that it may become more enjoyable, more satisfying, and more helpful to the participants. The worship programs should emphasize the ideas, impress the ideals, create the attitudes, and inspire the behavior that are essentially Christian. The pupils should be trained in participating in, and even in constructing, programs of worship that appeal by their beauty, soothe by their orderliness, strengthen by their dignity, satisfy by their reality, impress by their unity, and inspire by their climaxes.

3. The church school should provide for the expression of the attitudes developed by worship. There should be opportunity in worship for the pupil to declare his attitudes, and then there should be a way for him to release his attitudes in action. The school is not doing its full task until it provides channels of action and of service in the school itself, in the church and its various organizations, in the community, and in the outside world. Christianity, after all, is true life in action. And worship, after all, is preparation for living.

4. The church school may provide and cultivate the experience of social worship. It is one thing to worship alone. It is quite another thing, a bigger and more significant thing, to worship with others. In social worship the participants are welded together in thought, desire, and aspiration. They learn the unity of need, the oneness of purpose, and the identity of nature of all true worshipers. Thus through the blending of spirit with spirit, as all are led by the one great Spirit, each individual of the worshiping group may gain wider vision, higher aspiration, more complete self-oblation, and deeper communion with the Eternal than he could experience alone.

THE CLASS HOUR

1. Class business. Five minutes.

2. Worship service. Conducted by Committee on Adult Program. Ten minutes. Urge all to join reverently and heartily in this service as a real period of worship. Forget, so far as possible, the technique of it. That will be discussed later.

Statement of aim of service, analysis of program, and

explanation of items in it. Was it successful? Why, or why not? Five minutes.

3. Assignments for fifth session. Five minutes.

(1) Designation of committee to report worship service program at fifth class session. (Primary worship service.)

(2) Directions for the study of Chapter V. Give five or six questions which a study of the chapter should answer.

(3) Ask Committee on Adult Worship Program to observe a church-worship service and report at eighth meeting of class.

(4) Describe a typical worship service in your own church school or department. If it is real worship, tell why. If not, tell why. How could it be improved?

4. Reports on assignments for this session. Fifteen minutes.

5. Discussion of contents of Chapter IV. Twenty minutes.

6. Meeting of groups for study and preparation of worship program. Five minutes.

CHAPTER V

MEANING AND NEED OF GRADED WORSHIP

Because worship is as necessary a part of religious education as instruction, it is plain that graded worship is as desirable as graded teaching. The primary purpose of instruction is impression. The primary purpose of worship is expression, and to furnish the motive and the dynamic for wider and fuller expression. Directed worship must be kept within the comprehension and the experience of the pupil. There are ideas to be emphasized in worship that are very essential for the developing life of young people that are utterly incomprehensible to the primary or the junior pupil. There are attitudes to be created in the worship of seniors that would be impossible for children in the Beginners' or the Primary Department. There is an atmosphere to be created for the worship of the little child that would be unacceptable to young people, or at least the methods of creating it would be. To attempt to have the whole church school worship together would be as unfortunate as to attempt to have the whole school taught the same lesson in the same way. Because children and youth in the different grades in the school do not think alike or feel alike, because they do not have the same interests and appreciations, they cannot worship alike.

Some one objects that since worship is instinctive, it cannot be taught. There is an element of truth in this,

just enough to make it dangerously false. So is love instinctive. Yet we cultivate the love of our children and guide its development. So is religion instinctive. Yet religion, or the way into religious experience, can be taught. There is a sense in which it is true that nothing can be taught. Every one must learn every thing for himself. But the learning process can be aided by others who have learned, and that is true of learning to worship. So long as we need to teach young people to appreciate music or art, we shall need to teach them to worship.

Of this, John C. Petrie, writing in the *Christian Century,* has said:

> Worship is an art. It can be and must be cultivated like any other art. My love for the Fifth Symphony grows with the hearing. The first time I heard it, I wondered just how Beethoven made his reputation by it. With each repetition my admiration and love for it have grown. A stranger appearing in church on Sunday, a man who never prays or gives vent to his worship impulses, will perhaps be offended by the words of the hymns and prayers. They seem artificial to him—a forced or even a fawning and flattering cajolery of the Creator. He is out of tune, he has not been educated in worship.
>
> The man who has never had human love in his heart may well feel the same way when he reads or overhears the expressions of ecstasy that fall from the lover's lips. Worshiping God has been described by the mystic writers of old in the terms of the marriage feast, of bride and groom, of lover and beloved, much to the scandal of the critical readers not in the mood of the worshiper. Extravagant as some of the expressions of adoration have been, they have nevertheless been natural uprisings in the heart of man of awe, admiration, love, gratitude in the presence of the Giver of all good gifts. . . Saint Francis is said to have gone into an ecstasy at the mere mention of the word God. If this word has lost its power to stir our hearts, are we the gainers or the losers thereby?

I. What Is Graded Worship?

By graded worship we mean the expression of worship in the terms of the experiences of different age groups. We mean worship that in its content, form, and practise is comprehensible, interesting, practicable, and helpful to the age group that is participating. Without these qualities it is meaningless, tiresome, and worse than useless.

In the usual church school there will be several groups at worship. Though the elements of worship will be the same in all cases, and though the same means may be used to some extent in each group, the content of the worship, the materials used in the program, and the expression of the worship will differ greatly.

1. With the youngest groups of children, the beginners, the worship will be simple and informal. It will be inspired mostly by an atmosphere that is the result of quiet, beauty, comfort, and happy friendliness. Flowers, pictures, music, toys, dress, and personality of the leader will have much to do with this. The children will have been taught something about God as our heavenly Father who loves us and who cares for us at all times. They will have been taught that all the good things we know have come from him—our parents, our homes, our playmates, the trees, the birds, the flowers, and our privilege of play and of helping to do necessary things. For all these things we are glad, and we love our Father because he is so good to us. The teacher will remind the children of these things and in a wholly informal way will suggest that all sing a simple childhood song expressing joy and thankfulness to God; or a song of praise and adoration to God who has given all things. Or a prayer of like con-

tent may be offered by the teacher or by the teacher and children together. Stories about Jesus and his kindness and his love may likewise be followed by similar songs of praise and love to him, and by similar prayers. Incidents told by the children of happy experiences in their homes or in play with their friends may likewise be followed with similar songs and prayers. Several times during the church-school hour this may be done. The children may be encouraged to offer very simple prayers of their own. Little children cannot worship long at a time. They cannot enter helpfully into fixed forms or bodily attitudes of worship beyond a very brief quietness and a closing of eyes and bowing of heads. Even this will be taught by example rather than by specific instruction. The key words will be atmosphere, informality, and brevity of concentration.

2. In the Primary Department the worship still will be informal, in brief periods, and in simple forms and language. It will be an advance, however, in all these respects from that in the Beginners' Department. The child's comprehension of God should have advanced. His understanding of his relation to God and his part in God's plans and in God's work should have become more intelligent. He should now be able to appreciate God's presence near him and even within all living things. Not only should he know that all good things come from God, but he should have been taught to see God's beauty in the flowers, to hear God's voice in the song of birds, and to discover God's thoughts and God's love in the happenings of his home. He should be learning now that God is our loving Father who must accomplish his purposes for us and for others through our help.

The worship in the Primary Department will be controlled by this knowledge of the children. The songs will be of praise to God for himself, for his attributes as he reveals them all around us. The prayers will be for happy cooperation with God in becoming the kind of children he likes and in doing the things he wants done for other people. When simple memorized prayers are used, they should be changed frequently, and the children may be permitted to help make them. The purpose of the worship now should be to arouse a feeling of personal relationship to God, of appreciation of all that is good and true and beautiful in the world and in life, and to develop right attitudes toward God and toward all his children. Study the following outline with these things in mind.

A WORSHIP SERVICE FOR PRIMARY CHILDREN

By Clara Beers Blashfield

THE GIFT OF DAY AND NIGHT

Preparation for Worship

Activities in connection with day and night will suggest themselves to the leader: games such as groups may play in the daytime, new songs, posters to indicate some of the things God sends each day, a nightime scene of children going to bed, etc. Victrola records might be used before the session in case one has or can borrow a victrola.

Decorations. To be arranged by the children—flowers, pictures for the dado, possibly a canary.

Fellowship Song. "We're Glad to Say Good Morning." (In *Song and Play for Children.*) A picnic together might be planned for the middle of the week, one of the delightful daytime pleasures.

THE WORSHIP PROGRAM

Instrumental Music. "To a Wild Rose," Macdowell.

Call to Worship. "Oh, Come and Let Us Worship." (*First Book in Hymns and Worship,* p. 3.)

SONG. "A Song of Praise." *Song and Play for Children.*

"Every morning I will raise
Unto God my song of praise,
Thanking him for happy days,
'Glory to the Father.'"

Informal Conversation. Talking together of God's gift to us of happy days, of the things we can do in the daytime, of how happy and helpful we can be at home during these vacation days, of how glad we should be also for the night-time that brings rest to our tired bodies and refreshes us for another happy day of work and play.

Picture Study. Jessie Wilcox Smith's pictures:

1. "The Garden Gate."
2. "Giving Thanks."
3. "A Mother and Child."

Song. "Thank You, Father." (*First Book in Hymns and Worship,* p. 16.)

(*Picture 1*)

In the morning when I wake,
I run to the window straight,
One look at the day I take
And say, "Thank you, Father."

(*Picture 2*)

At the table in my seat
When my breakfast I begin
For the food so good to eat
I say, "Thank you, Father."

(*Picture 3*)

When the sun sleeps in the west
Mother tucks me in my bed
Then I say, "For play and rest,
Thank you, thank you, Father."

—*Words by Frederick A. J. Herney.*

Prayer. Dear heavenly Father, we are so glad that you have given us the beautiful daytime. We are glad also to have the night, when we may rest and sleep. We are happy that you have given us these gifts and that we may thank you for them at any time, either in the day or at night. Amen.

Song. "Night and Day." (*Songs for Little People,* p. 40.)

Offering.

Since my heavenly Father
Gives me everything
Lovingly and gladly
Now my gift I bring.

—*Songs for Little People,* p. 90.

Closing Prayer Song.

Father, we thank thee for the night
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair.

—*Songs for Little People,* p. 2.

3. In the Junior Department the worship will have progressed in form and content from the lower grades, just as the teaching will have done. In fact the worship must always be related to the teaching, or at least to the body of knowledge which the child possesses. If it is possible to relate the worship theme to the thought of the day's lesson, so much the better. There should be a theme

for the junior's worship service, for Christian ideas and ideals should now be impressed and definite Christian attitudes should now be created in worship. The worship service may now occupy a definite time in the day's program. It should still be somewhat informal, and may well be unconventional in its expression. A definite form of service may be used a few times, but it must be changed frequently. Or the same form may be used for a longer period, provided its content is changed.

The materials of the worship program must be concrete. For example, do not praise God for the beauty of the world, but for the beauty of the trees along the way to the church. Do not pray for all the sick and suffering in the world, but for John or Mary who are absent because of measles or whooping-cough. The juniors should be prepared for each step in the worship service. Inquiry should be made and facts made clear about the condition of John or Mary before the prayer is offered. A brief explanation of how God can help John or Mary will help make the prayer real. Brief stories may be told to impress the idea or to make desirable the ideal or to show the value of the attitude that is the basis of the theme of the service.

All the group should be led to participate in as many items of the program as possible, and they may have some share in determining the content of the program. They should do this intelligently, however. If, for example, they are allowed to select a hymn, explanation should be made of the purpose of the song. If the one suggested is not appropriate, explain why, and guide them in selecting that which fits into the thought and feeling of the service. Because this is the memory age, much of the worship ma-

terial may be used from memory. Especially should the juniors have memorized, and use in their worship service the great hymns of the church and the great Scripture passages. Be sure that they understand and appreciate the meaning of every sentence. Do not attempt to have the juniors memorize, however, during the worship period. Memorizing is not worshiping. The story should have a large place in the worship program for all children's grades, though as yet, few suitable stories are available. Of course, the story should carry its message clearly so there need be no moralizing when it is finished. Juniors like to repeat prayers together, if they have to do with needs which they feel or understand. Few juniors like to pray alone in meeting. Some of them will. They do not care much to have adults pray for them.

A WORSHIP SERVICE FOR JUNIORS

By Nan F. Weeks

LOVING OUR COUNTRY

Decorations. Flags, bunting, and pictures of outstanding national heroes.

Presession Period. Fifteen minutes class period for projects, memory work, and the like.

Call to Worship. (Instrumental.)

Response.

Superintendent: During this month, which brings to us one of our greatest national holidays, we are going to think about our share in helping to make our country great and good. We are going to try to find out just what we must do, if we are to be good citizens and worthy of this beautiful country which God has given to us. In the Bible we find

this description of a good citizen: To be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work (Titus 3:1). I have written it on the blackboard. Let us read it over several times, until we can say it without looking at the board.

Hymn. "America the Beautiful." ("O Canada!")

Prayer.

Fellowship Features.

RECOGNITIONS. Birthdays, new members, visitors, honor classes, church attendance.

Announcements.

World Fellowship. Missionary feature.

Hymn. "My Country, 'Tis of Thee." ("God Save the King.")

Offering Service.

Response.

SUPERINTENDENT: What shall I render unto Jehovah for all his benefits toward me? (Ps. 116:12.)

DEPARTMENT: Freely ye received, freely give (Matt. 10:8).

Collecting of Offering.

Prayer.

Father, we thank thee for thy love,
And for thy gifts so great and free;
Accept our offering, and may
It tell thee of our love for thee.
Help us to give to thee each day
Obedience and love and praise.
Make us unselfish, kind, and true,
And more like Christ in all our ways.

—*Margaret Holden.*

Special Feature. (Patriotic.)

A boy carrying our country's flag recites:

Your flag, and my flag;
And oh, how much it holds!
Your land and my land
Secure within its folds.
Your heart and my heart
Beat quicker at the sight;
Sun-kissed and wind-tossed,
Red and blue and white,
The one flag, the great flag,
The flag for me and you,
Glorified all else beside,
The red and white and blue.

—*Wilbur D. Nesbit.*

SALUTE TO THE FLAG. (All standing.)

I pledge allegiance to the flag of the United States of America (of Great Britain), and to the Republic (Empire) for which it stands, one nation indivisible, with liberty and justice for all.

HYMN. "God Bless Our Native Land."

Devotional Service.

SCRIPTURE. (Some things that the Bible says about being good citizens.) Romans 13:1-5.

PRAYER. Our Father in heaven, we thank thee for this beautiful land which thou hast given us to be our home. We thank thee for all the great and good people who have helped to make our country a safe and happy place in which to live. We thank thee that we, too, may have a share in making our country better, by obeying its laws and by standing bravely for the right. Help us to remember that it is cowardly and dishonorable to disobey our country's laws; and may we be brave enough to be always loyal to the right, and always true to thee. We ask this, with thy forgiveness for our wrong-doing, in Jesus' name. Amen.

HYMN. "Lord, While for All Mankind We Pray."

Lesson Period.

Closing Service.

REPORTS.

HYMN. "True-Hearted, Whole-Hearted."

PRAYER.

4. For the young people's division, whether it be Intermediate, Senior, or Young People's Department, the theme will be even more important. The songs will have a wider range of interest and content. The prayers will be more spontaneous and should be offered almost entirely by the pupils. These should be prepared, and always upon assigned themes. A larger use of Scripture should be made. The Scripture should be presented in various ways. A large use may be made of good literature, especially short poems and idealistic stories. The young people should plan their own worship services, always with expert leadership and direction. With the Intermediates the ideal of service should predominate, with the Seniors the creation of attitudes should be the controlling aim, and with the Young People the impression of Christian ideals should be prominent. Of course none of these should be strictly limited to any department.

A WORSHIP SERVICE ENJOYED BY INTERMEDIATES

THE CALL OF CHRIST

Instrumental Music. Piano or orchestra, without announcement, plays quietly, "I Can Hear My Saviour Calling."

Call to Worship. (*By the leader.*) The theme for our worship this month is "Following the Christ." If we are Christians, that is our supreme privilege and joy. If we are not Christians, that is our supreme obligation. Christ came into the world that we all might know how to enjoy life, and how to live and work as children of God. The theme of our worship today is "The Call of Christ." Let us hear how he called his first disciples.

Worship with Scripture. (*By a boy.*) Read Matthew 4: 18-22.

Worship in Song. "Follow Me," or "Hark! the Voice of Jesus Calling."

Worship with Art. (*A teacher.*) Show a large print of Hofmann's "Christ and the Rich Young Ruler." Have a girl read the story from Mark 10: 17-22. Interpret the picture. Point out the beautiful cloak, richly embroidered, the headdress, the fine, clear-cut features, the evidence of wealth, culture, clean living, and pride of the "rich young ruler" who has kept all the commandments.

But he is glum, disappointed. Jesus is challenging him to a great task. He is asking him to exchange material possessions for spiritual wealth. Note the fine face of Jesus; its sympathy, love, and longing for the youth. His eyes look directly into the face of the young man, while the graceful but firm hands are pointing to the poor people around the corner who need help.

But we know the young man is going to refuse. He is not looking at the poor folks, or at Christ. He is thinking of his money. His fingers are curling, his hand is closing. He will hold his wealth at all cost. Jesus offered him a place among the immortals. He loved money more than men; self better than service. He went away sorrowful, and we never hear of him again.

If possible, it would be well to show now a picture of the same story by Harold Copping, and interpret it briefly. The young man was not willing to pay the price of following Christ. Are we?

Song. "Have Thine Own Way, Lord." It will be better to have it sung as a solo. If not, then read the lines aloud before singing.

Prayer. (*By superintendent or pastor.*)

Worship with Offerings. Always make the offering a real part of the worship. The highest good of the offering is the good done to those who give. Never call it a collection.

II. Principles of Worship for Youth

1. In all graded worship, as in all graded instruction, we must begin with the known and build to the unknown. We learn the new thing by its relation to the familiar thing. Little children cannot join in a worship service that is based upon the idea of the holiness of God nor that is emphasizing the ideal of honesty in thinking. But they do know the love and care and interest of their parents, their need of companionship, and the shelter of their homes. Starting with these experiences, they can be led into an appreciation of the love and care of our Father God, into a consciousness of his continual presence with us, of the desirability of living always with him and of doing only the things that are pleasing to him. To think of God as pure spirit will be beyond their powers, but they can understand him as he lived and spoke and showed kindness and service in Jesus, the Christ.

Junior children know how the home needs the cooperation and help of each member in it. They know the joy of the gang fellowship. Starting with experiences like these, they can be led into the appreciation of service in the great family of God and into the joy of fellowship with all Christian people everywhere.

Seniors and young people know the meaning of good-

will, loyalty, dependableness, team work, confidence and trust in their social, school, and business relations. Starting with these attitudes and ideals in their every-day experiences, they may be guided in worship to the assuming of these attitudes and the espousing of these ideals in the higher realms of moral relationships and spiritual experiences.

2. In like manner, in all worship with youth, we must begin with that which is appreciated and build to that which is, as yet, unappreciated. Friendship, companionship, honor, position, influence, all these are cherished in the affairs of the material world. Without didactic teaching or moralizing, these appreciations may be assumed, and the content of the worship service may be so arranged that the worshiper comes to cherish these things in the wider reaches and the deeper interests of life which we call religious.

3. In the worship of each grade in the church school there should be progressive instruction in the content, use, and act of worship. Of course, we learn to worship by worshiping, but we worship intelligently and helpfully as we understand what we are doing and why we are doing it. The Christian ideas that are repeated in worship should be progressively made clear to the growing youth. The Christian ideals should be shown desirable, if they are to be rightly extolled in worship and cherished in life. The Christian attitudes should be shown to be necessary for happy and successful living, as the growing youth is able to comprehend their meaning. As the manner of worship becomes more formal, the worshipers should be caused to understand the reason for the forms and the meaning of the symbols used. Much of the language of

worship is highly poetical and figurative in form and meaning. Be sure that the meaning and purpose is clear to the worshipers. Seniors and young people, at least, should know something of the history of worship, its nature and purpose, and the way to prepare programs of worship. They should know why every item in the worship service is there and what end it is intended to serve.

4. In training youth to worship, the essential Christian ideas should progressively find a place in the materials of worship. Starting in the lower grades with the simplest ideas of God and Christ, of salvation and of the Kingdom of God, the larger and wider and deeper ideas of all these should progressively find a place in the content of worship before youth reaches maturity. The same thing may be said of the Christian ideals of truth, honesty, justice, purity, humility and service; also of the Christian attitudes of reverence, gratitude, good-will, faith, and loyalty. The application of these to all of life should gradually be made clear, and their realization in all the relationships of human society and religious experience should progressively be made possible.

III. The Spirit of Worship for Youth

1. Worship by children and young people must always be spontaneous. It can never be forced. No more than you can create happiness by commanding it, or produce love by demanding it, can you secure worship by ordering it. There can be no real worship, no matter what the external performance, without the spirit of worship within the heart. This is true especially of youth. They will quickly resent and rebel against any so-called worship that is not real. The conditions of worship must first be se-

cured. The feelings of worship must first be created. The desire for worship must first be produced. Then the worship will be readily expressed in whatever suitable form is suggested. It will probably be a mistake for any leader to go before any group of young people and say, "Now let us worship," unless the atmosphere of worship has already been produced.

2. The worship of youth is enthusiastic. If youth worships at all it worships wholeheartedly. But we must not mistake noise for enthusiasm. There is no true worship that is not reverent. Enthusiasm is characterized by earnestness and fervor as distinguished from listlessness, coldness, and dullness. If the act of worship is characterized by apathy and lethargy, youth will not participate.

3. The worship of youth must be always forward-looking. Adults and old people may worship in memories, but youth looks forward in worship with exultant heart. Youth looks forward to better things and he worships only a God of better things. He will join hands only with a God who can accomplish better things. He will remember the past in worship only as it is the ground and assurance of a triumphant future.

4. The worship of youth is optimistic. He will not sing willingly, "Hark, from the graves a doleful sound." He does not believe "This world's a wilderness of woe," and he will not say so with any spirit of worship. He does not believe this world is rapidly growing worse, and he will not worship sincerely a God who cannot prevent it from doing so. He believes the world is good, that life here and now is worth while, that the best is yet to be, and he will join gladly in the worship of the God who makes it so.

5. There should always be a martial spirit in the worship of youth. There are wrongs to be righted, evils to be overthrown, enterprises for good to be established, and youth longs for a share in the conflict. Youth would rather sing, "The Son of God goes forth to war . . . Who follows in his train?" than "Jerusalem the Golden, with milk and honey blest." The best way to preserve youth from the horrors of material warfare is to inspire him and lead him to lose himself in its moral equivalent, the fight against wrong.

6. Youth longs for action in service. As the years go by it may grow weary, and it may tire of the monotony of Christian tasks very soon, but it believes in its own purpose of practical expression of the ideals and attitudes which it cherishes in worship. It will sing, "To the work, to the work, we are servants of God" with far more earnestness and uplift of soul than it will sing, "Asleep in Jesus, blessed sleep."

7. The worship of youth is personal. Young people, even children, like to pray for real needs that are felt. Young people are idealistic. They like to sing songs expressive of the heroism, the unselfishness, the matchless love, and the willing sacrifice of Jesus. They like songs that tell of the results of all this in their own relation to God—forgiveness of sin, inspiration for work, fellowship with the Divine. They like songs that tell of their own inward experiences and of their own fellowship with the Christ in his kingdom-building work. They like to sing songs of personal consecration and enlistment, like "Living for Jesus" and "Lead On, O King Eternal." A worship service for youth must touch the highest purposes of life and stir the deepest emotions of the soul.

A WORSHIP SERVICE THAT APPEALED TO YOUNG PEOPLE

THE CHALLENGE OF LIFE

Call to Worship.

LEADER: Oh, magnify the Lord with me and let us exalt his name together.

Worship in Song. "This Is My Father's World."

Invocation by the superintendent or president.

Worship with Scripture. Read responsively, leader and assembly, Psalm 24.

A Responsive Service.

LEADER: The central thought in our worship today is "The Challenge of Life." The most important question that ever comes to any of us is, What shall I do with my own life? Each one of us must answer this question for himself. John Oxenham, the poet, has expressed this truth very beautifully. Let us listen to his lines.

A YOUNG MAN:

To every man there openeth
A way, and ways, and a way;
And the high soul takes the high way,
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

LEADER: Another poet, George Washington Doane, has given us a beautiful picture of the challenge of life. Let us listen to him.

A Young Woman:

Life Sculpture

Chisel in hand stood a sculptor boy
With his marble block before him,
And his eyes lit up with a smile of joy
As an angel-dream passed o'er him.

He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculpture shone—
He'd caught that angel-vision.

Children of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives, that angel-vision.

Worship in Song. "Marching with the Heroes."

A Responsive Service.

Leader: Many people get the idea that one's life is governed entirely by circumstances, and that one cannot help becoming what he does. One of our best-loved poets, Longfellow, tells us something about this. Let us hear him.

A Man Teacher or Leader:

A Psalm of Life

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

LEADER: Is there a good pledge for young people to make who wish to respond to life's challenge in the best possible way?

A YOUNG MAN: Yes. Our young people have a pledge. Thousands of young people have signed it and thousands are fashioning their lives in accordance with it. It reads:

"I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than for my personal success.

"I will not drift into my life-work, but I will do my utmost, by prayer, investigation, meditation, and service, to discover that form and place of life-work in which I can become of the largest use to the kingdom of God.

"As I find it I will prepare for it and follow it, under the leadership of Jesus Christ, wheresoever it takes me, cost what it may."

LEADER: All who wish to sign this pledge today may do so.

Worship in Song. "O Jesus, I Have Promised."

Worship with Offerings. When the offering is made a part of the worship program, it would be well to devise different ways of making it from week to week.

Benediction.

LEADER:

The Lord bless thee, and keep thee;
The Lord make his face shine upon
thee, and be gracious unto thee;
The Lord lift up his countenance
upon thee, and give thee peace.

THE CLASS HOUR

1. Class business. Five minutes.
2. Assignments for sixth session. Five minutes.

(1) Designation of committee to report worship service program at sixth session. (Junior worship service.) This may be planned as a worship service for the class.

(2) Ask Committee on Primary Worship Service to make up a list of songs suitable for use in Primary worship services, and a list of songs that should never be

used in Primary worship, with reasons for choice of each. To report at ninth session.

(3) How is your own church school or department, or young people's society organized for worship? (100 words.) How would you improve it in this respect? (200 words.)

(4) Directions for study of Chapter VI. Give six preview questions.

3. Report of Committee on Primary Worship Service Program, explaining aim and purpose of each item. Discussion. Ten minutes.

4. Reports on assignments for fifth session. Fifteen minutes.

5. Discussion of contents of Chapter V. Twenty minutes.

6. Meeting of committees. Five minutes.

CHAPTER VI

ORGANIZING FOR WORSHIP IN THE CHURCH SCHOOL

While there is a little plant of reverence in every human heart, it does not grow and thrive without constant watering and skilful cultivation. Worship cultivates reverence, aspiration, and holiness. When we recognize the best and pay real homage to the best we are at our best. As we cultivate our best in worship, our best grows into the likeness of the Supreme Best that we worship. True worship raises the soul to a great elevation from which it can see proportions and perspectives and relations of life that are never seen by those whose attention always grovels on the ground. True worship brings one's entire being under the highest law until it permeates and directs the whole life, developing, enlarging, and enriching it. Worship cultivates and directs the emotions, and they are more important in making us what we ought to be than our thoughts.

Since it is true that worship is as important in religious education as instruction, then organization for worship is just as important in the church school as organization for instruction. Many books have been written about organization for instruction, but few have been written about organization for worship. In many church schools opening exercises still take the place that ought to be filled by worship services, and in many others the only

change has been in the name given to the performance. A large school has a large Young People's Department that meets separately in its own room. This department has been urged repeatedly to organize for, plan for, prepare for, and participate in real worship services. The all-sufficient answer that has always been given by its officers and leaders is "We do not want anything that is cut and dried." Consequently, for three years the department has had exactly the same opening exercise every Sunday morning. Two songs are chosen at random, usually by some one in the audience. These songs have no connection with each other and no relation to anything else. They are usually requested because of the jingle of their tunes. Then there is a brief prayer, upon no theme in particular and evidently with little or no preparation. Some one is asked to read a passage of Scripture, which evidently he selects for reasons known only to himself. Then another song is called for and sung, and the classes go to their places, unless a visitor happens to be present and is called upon to make a speech. Could anything be more cut and dried than that, or less productive of worship, or less helpful as a process of religious education? Not a Christian idea has been emphasized, not a Christian ideal has been made attractive, not a Christian attitude has been created and not a Christian service has been suggested. Yet they call it worship.

I. There Must Be Worship for the Whole School

Usually there is a worship service in some of the departments of the church school, but usually there is not a well-planned worship service in which every individual of the school may participate. This is true even of the Sun-

day school, to say nothing of the other groups and sessions of boys and girls and young people.

1. The worship service may be in a general assembly of the whole school. Perhaps the majority of Sunday schools are still compelled to assemble together in one room for any activity that involves more than one class, and many other schools prefer that all above the Primary Department assemble together, at least occasionally, for their worship service. In this case the danger will be that the worship service may be built for the adults, or for the adults and the older young people. A greater danger is that whatever the worship program may be, only adults or adults and older young people shall have any part in preparing it or conducting it or of even vitally participating in it.

If the worship service is in the general assembly, then the different departments may take turns in preparing and conducting it. The Adults may be responsible for the worship one Sunday, the Young People the next, the Seniors one Sunday, the Intermediates one Sunday, and the Juniors one Sunday. Any other arrangement of time may be made and any other groupings may be made of those who will be in charge of the worship.

There are some advantages in this plan. There is the enthusiasm of numbers. An atmosphere of worship may be more easily created in a large group. A "main room" will usually be more readily prepared or adapted for a worship service. A healthful spirit of friendly rivalry between the departments in preparing the best worship programs may be developed. A widening of interests may be created as one group seeks to prepare and conduct a worship service that will be of interest and help to the

whole assembly. Understanding, appreciation, and sympathy between different age groups may be developed as different departments listen to and participate in a worship service conducted by another department. The younger departments may find it to be a real educational project in which they will grow more rapidly in their understanding of worship, their appreciation of the materials of worship, and their skill in participating in the practice of worship.

The disadvantages of a general worship service are obvious. Only a few of the worship programs will be specially adapted to any single group, and not one will be definitely prepared for the participation of a single homogeneous group. The group in charge of the worship service will be more self-conscious in the presence of the whole assembly than they will be with their own department alone. Self-consciousness kills the spirit of worship, and when the true spirit of worship is lost nothing remains but mere form. The rivalry between groups may spoil the spirit of worship. Special features may develop into mere stunts that are far from the spirit and purpose of worship. Everything that could be said against uniform lessons or the teaching of a whole department "from the desk" might be said about worship in the general assembly.

2. The worship service may be in departments. When the departments of the school meet separately, they will, of course, conduct their worship services alone. Each worship program will then be specially prepared to meet the interest and the needs of the particular department in which it is to be used. Different classes in the department may take turns in preparing and conducting the wor-

ship service from Sunday to Sunday. A committee may be chosen, with representatives from the different classes, to cooperate with a leader in preparing and conducting the worship services. The membership of this committee should be changed about once a quarter, but the entire membership should never be changed at one time.

Even when different departments must assemble in the same room together, the departments may take turns in using that room, each for its own worship service, while the other departments are separated into classes for lesson study in other rooms. This assumes, of course, that the church-school plant has more than one room. Or, even better, each department may take its turn in meeting separately in the church auditorium, or some other suitable place, for its worship service. This plan has the advantage of the use of a room that is usually specially adapted and equipped for worship.

3. A short worship service may be held, even in classes. This may well be done where there is no opportunity for worship in separate departments, even though the class has participated in a general worship service. This brief worship program may be specially adapted to the theme of study, or to some of the specific ideas, ideals, or problems of the lesson. Individual members of the class may take turns in preparing and leading this brief service. If it is only a prayer at the beginning or the close of the lesson study, it will be better if members of the class take turns in offering the prayer than if the teacher or the class president always does it. Some of the finest moments of worship may come in the midst of the lesson discussion. When an impasse has been reached in the discussion, or when prejudice or passion is unduly apparent, the leader

may well pause and suggest that all join in prayer for light, for a true spirit of tolerance, or for the specific leading of the Divine Spirit. When a consideration of divine blessings, the beauty of God's world, or the joy of his presence has created a worshipful atmosphere or spirit, the teacher may well pause for a prayer of thanksgiving or the singing of a hymn of praise.

4. Most of the age-group divisions of the Sunday school meet at other times separately. The Young People's Society, the Intermediate Society, the Junior Society, the various missionary organizations are, or ought to be, considered as parts of the church school. Their meetings should be considered as other sessions for other purposes in a correlated program of the same groups that form the departments of the Sunday school. In the meetings of these groups worship should always have a prominent place. The worship programs for these meetings should be as carefully prepared and executed as those of the Sunday school.

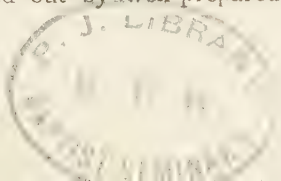
II. There Must Be Some One Responsible for Worship for the Whole School

1. The pastor of a church ought to be also the pastor of its church school. As he must have a responsibility for its instruction, he must have also a responsibility for its worship. He ought to be the best-qualified person to inspire and direct the worship for the whole school. He ought to know the history, the nature, the purpose, and the technique of worship. If it is a small school, or if other good leadership is not available, the pastor might well make it his chief concern and part in the school to supervise the planning and the conducting of the worship

services. If he is a real pastor, he must at least see that some one is caring for this important part of the religious education work. Nothing else that he does can be of more importance than this.

If the church has a Director of Religious Education, he may be responsible for the worship in the whole school. He may well be the counselor of all those who have charge of the worship in the various departments, and it will surely be his business to know that the whole program of worship is as well conceived and cared for as the program of instruction. To find good leaders of worship is as important as to find good teachers.

Only a few churches yet have a Director of Education. In most churches the Superintendent of the school will be of necessity the director of worship. In a general way he may leave the instruction to the care of the teachers, under the leadership and direction of the various department heads, but he can never assume to the same degree that the worship will be cared for. If several departments meet in a general assembly, naturally the superintendent must assume the responsibility of the worship. Many superintendents have complained that they have nothing to do in the Sunday session since the uniform Scripture lesson has been discarded that they used to read, and their lesson review has become impossible because of the graded lessons. But surely in the direction of the worship of the school is a task that calls for all the knowledge, genius, and devotion, of the most versatile superintendent. If the departments meet separately, the superintendent must see that each department has a well-planned program of worship services carefully carried out by well-prepared people.



In the larger schools it is well to have a Director of Worship who is responsible for this part of the religious education program in the whole school. He might be called the Director of Worship, or the Assistant Superintendent. He may himself have charge of all the worship services, but doubtless he will be of most help when he serves as director or superintendent of worship in a way similar to that in which the superintendent of the school usually is related to the instruction work of the whole school. He will lead and plan and counsel with the leaders of each department of the school. A danger in this plan that must be constantly guarded against is that the worship program of the school may be divorced from its program of instruction. They ought to be vitally related as two parts of a whole.

2. In the church school that meets in departments, there should be some one in each department who is responsible for its worship. Naturally the Department Superintendent must carry the first responsibility. He may, however, delegate the responsibility for the actual planning and conducting of the worship services to an assistant or director of worship for the department. In all departments above the Junior, and perhaps above the Primary, the wise director of worship will choose from the various classes one or two teachers and five or six pupils who will work with him in planning the worship services.

3. Instead of one man or woman being made responsible for the worship of the whole school, a Committee on Worship may be appointed by the Superintendent, or a committee on worship may be appointed in each department by the Superintendent of that department. This

plan may well be followed in other groups, such as the Young People's Society or the Intermediate Society. Where there is a correlated or unified program in the whole church school, or where these society groups meet as another session of the department of the church school, then the same committee on worship will function in directing the worship for these different sessions. The same worship service may be used in a group twice on the same day, if the group meets twice, especially if there is a relation between the thought—themes—of the two meetings. There may be more real worship in the second use of the service than in the first, for the worship spirit is always in danger of being dissipated and the concentration of thought upon the worship theme is always in danger of being distracted by novel forms and new expressions.

4. The person who is to be responsible for the worship in the church school should be chosen with extreme care. The wrong person will be far worse than no person at all. He must know the meaning and the purpose of worship. He must understand its importance in religious education. He should himself be a worshiper, a man of genuine piety and exemplary conduct. He should be resourceful, versatile, tactful, of pleasing personality, with wide sympathies and buoyant initiative. He should be able to plan a constructive program of worship for the whole school, and for weeks, even months, ahead. He should be able to enlist the cooperation of others. He is not merely to prepare and lead worship services. He is to help others to understand and to experience real worship, and he is to encourage others to prepare and to conduct genuine worship services.

III. There Must Be Careful Preparation of Worship Programs for the Whole School

1. The worship programs must fit the group for whom they are prepared. Few individuals can prepare suitable worship services for all departments of the school, for the same reasons that few persons could teach well the classes in any and all departments of the school. The organization for worship should be such that different persons suitably qualified shall be responsible for the preparation of worship services for the different departments. These persons should not only know psychology and the principles of pedagogy, but they should know the people in their departments as intimately as possible. Programs should be prepared to meet the specific needs of the participants and to develop the particular qualities of character that seem most immediately desirable.

2. The worship programs should harmonize so far as possible with the theme of study or discussion in the same session. This cannot always be done in a department with graded classes. It can be done well in a department that is studying a uniform lesson or that is using a departmental graded lesson. It can be done well in a Junior, Intermediate, or Young People's Society meeting. It gives to the whole session the advantage of unity and its resulting concentration of emphasis.

3. Worship for the whole school requires proper facilities and materials for worship. Bibles and suitable hymnbooks should be provided for all. The song-books used in many church schools were never intended for worship, and never can be an aid to worship. There should be a library or file of worship material for the use of those who

are building worship programs. This should be added to constantly by including books, magazine articles, poems, stories, and quotations.

The best church-school journals publish worship service programs for various departments each week, and many books of worship material for the various departments are now available. Some means should be found of placing the program of the worship service in the hands of all participants above the Junior grade. This may be done by the use of worship manuals, printed programs, or mimeographed sheets. No church school can have the best worship that does not count the cost and pay it.

THE CLASS HOUR

1. Class business. Five minutes.

2. Assignments for seventh session. Five minutes.

(1) Designate committee to conduct worship service at seventh session. (Intermediate worship program.)

(2) Make a study of the hymn-books used in your own church service, in your Sunday school, and in your young people's meetings, and give reasons why you think they are good or bad. (200 words.)

(3) Ask Committee on Junior Worship Program to arrange a responsive service of Scripture and other materials, to be used in a worship service of a particular grade. To report at tenth session of class.

(4) Give five preview questions.

3. Report of Committee on Junior Worship Program. This may be presented as a real worship service for the class. Justify program as a whole and the inclusion of each item. Discussion. Fifteen minutes.

4. Report on assignment for sixth session. Fifteen minutes.

5. Discussion of contents of Chapter VI. Fifteen minutes.

6. Meeting of committees to continue work on projects. Ten minutes.

CHAPTER VII

MEANS OF WORSHIP IN THE CHURCH SCHOOL

There are some common elements in all true worship—a conscious listening in the presence of God, that we may know him and his will for us; a reverent speaking to God, that we may make known to him our aspirations, our desires, our needs, and our gratitudes, and that we ourselves may become more conscious of them; an outpouring of our souls to God—our joys, our griefs, our hopes, our ideals, and our purposes; a commitment of ourselves and all that we have to God and to the service of his purpose; an expression and cultivation of our consciousness of oneness, not only with God, but with all his other worshipers. To accomplish these specific purposes we have learned to use definite means in our public worship—Bible reading, prayer, music, offerings, and a joining together in the common and united expressions of worship.

I. Use of the Bible in Worship

1. The primitive man stood in awe and wonder before the object of his worship, listening for the voice that he believed would speak to his soul. The Indian youth went alone into the prairie or upon the mountain and waited for the voice of the Great Spirit that would give to him a purpose of life. In all early worship the priest, the oracle, and the soothsayer have always been considered necessities by those who worshiped. The idea of com-

munion with God always has been at the heart of worship, and in this communion God's speaking to the worshiper always has been of first importance. Because we believe that God does make known his will to those who seek to know it, because we believe that there is an inner light to brighten the pathway of those who would walk in a divinely chosen road, we, too, listen in worship for the voice of the Divine Spirit within our souls. The period of silent listening would seem to be an essential part of all true worship.

2. But we believe our God has made known his will concerning most all of the problems and possibilities of life to others who have communed with him. We believe that in order that all men might know him better, he has chosen to make himself known in a special way to a race of people and to the spiritual giants among them who were specially prepared to receive his revelations. We believe that the divine revelation was progressive as men grew in their capacity to apprehend God and to comprehend his will. We believe that this self-revelation of God reached its climax and fulness in the person, character, teaching, and work of Jesus, the Christ. We believe that the same Divine Spirit who revealed himself to men through the centuries, moved them to write down their spiritual experiences and the things they had learned of God and life through these experiences. We believe that the same guiding Spirit caused that these records should be preserved for us—for our knowledge, our inspiration, and our guidance. The Christian world has come to believe these things because of its experience with the Bible and because of its observation of the influence of the Bible upon all races and groups and individuals who have given heed

to its teachings. We have come to believe that in the Bible God speaks to us, and that when we read it, or listen while it is read, we may truly hear God's voice.

The Bible is not from God only, it is also from men. It records not only what God has said to men, but it records also what men in their highest and best exaltations of spirit have said to God. In the Bible men have poured out their deepest religious emotions and have given voice to their noblest spiritual aspirations. Because God has fashioned every human heart alike, in the words of the Bible we can find the best expressions of our own moods of worship. For these reasons, we find the Bible to be our first and best means of worship in the church school.

3. There are many uses of the Bible in worship. It may be used as a call to worship, or a closing benediction. It may be used as a prayer, or as a response to a prayer. It may be used as an ascription of praise, as an inspiration to giving, or as a dedication of an offering.

It may be used to impress the central thought of the worship service, to make attractive the ideal that is being presented, or to suggest by example the attitude the leader of worship is seeking to create.

It "is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

4. The Bible may be used in worship in various ways. The most common way is to read it. The leader of worship may read an appropriate passage of Scripture, or he may arrange for some one else to read it at the proper time. The passage should always be appropriate to the occasion, and there should always be a particular reason

why that particular passage is read at that particular time. When the Bible is read in worship the most familiar version is best, though for the purpose of impressing a particular idea a new and fresh statement of it as in Moffat's or Montgomery's translation may be helpful. The reading should be done well. No one should attempt to read a passage of Scripture in a worship service who is not very familiar with it. He should have read it over many times until he has caught, not only its meaning, but its spirit. Nothing is more fatal to a worship service than to have some one read the Scriptures stumblingly and unintelligibly. Good reading is an art that is greatly needed in most church schools.

Another common way is for the leader and the assembly to read the Scripture passage responsively. This secures the certain participation of most of the people, but it does not always secure as good an understanding or appreciation of the Scripture that is read as might be secured by a really good reader reading alone. Not every passage of Scripture is adapted to responsive reading. An alternate reading verse by verse, by a leader and an assembly, is not necessarily "responsive" reading. Didactic or historical passages are not adapted to such reading. Whenever the thought of the passage is the primary reason for its being read, it would better be read by one person. When the emotion is of primary importance it may be read responsively or in concert. But only when the thought and emotion is responsive, that is, only when the passage was originally intended for antiphonal rendering, is it well adapted for responsive reading. Responsive readings can be arranged by bringing together passages of Scripture from different parts of the Bible. This will require, of

course, that the order of service be printed or mimeographed.

Concert reading of the Bible in worship is frequent. The passage should be familiar to all. All must have in their hands the same version of Scripture. In concert reading for worship only the most familiar version should be used.

Many adaptations of responsive reading and concert reading may be made for variety and interest. A class may read the Scripture in concert. Two classes may read responsively. A class and its teacher may read responsively. A class and the assembly may read responsively. The boys and girls of a class or of the assembly may read responsively.

An effective use of the Bible in worship is in recitation from memory. It may be done by a well-qualified reader, but never by a so-called elocutionist. Short passages may be recited in concert by a class, or by the officers or teachers of a department. Well-chosen responsive services may be given thus with good effect. A variation of this may be found in the leader asking questions which the class or assembly answers in concert by repeating passages of Scripture. This is an excellent way to emphasize a theme, such as love, trust, or service.

The Bible stories lend themselves well to worship. The story may be told from memory. The passage may be read while a group acts the story in pantomime. Stories of Esther, Gideon, the sons of Jacob, or Elijah are suggestive of many more. The short stories may be dramatized and thus presented by various groups in the school as a part of the worship program. Be very careful that the dramatics do not become the end instead of the means.

Great care must always be taken that none of these special presentations of Scripture becomes a mere stunt. The participants must always realize that they are engaged in worship, that they are leading others in worship, and that because God is speaking through the Bible the Scriptures should always be presented in a quiet, dignified, and reverent way. All Scripture selections for worship must be carefully made. Many of the psalms, for example, breathe a spirit that is foreign to that of Christian worship, and many of the Old Testament pictures of God are far removed from Jesus' picture of God as the loving Father of all mankind. Of every Scripture passage to be used we should ask, What Christian idea does it emphasize; what Christian ideal does it make attractive; what Christian attitude will it help to create; or what Christian conduct will it motivate; or what Christian service will it suggest? If the answer is not satisfactory for the particular service, do not use the passage.

The following is an example of a worship service made up almost entirely of Scripture:

GOD IN THE BIBLE

Instrumental Music.

Call to Worship.

LEADER:

"Oh, that men would praise the
Lord for his goodness,
And for his wonderful works to
The children of men."

Worship in Song. "Holy, Holy, Holy."

A Responsive Service.

LEADER: The theme of our worship today is "God Making Himself Known in the Bible." He has given us the Bible in order that we might know him, and in order that we might know how he would have us to live as his children. Let us read our prayer together.

ALL IN CONCERT prayerfully read Psalm 119: 25-40.

LEADER: What does the Bible tell us about God?

A MAN TEACHER OR OFFICER: He is the source of all things, for "In the beginning God created the heavens and the earth."

A WOMAN TEACHER OR OFFICER: He is our Father, for Jesus said, "I ascend unto my Father and your Father," and he taught us, when we pray, to say, "Our Father."

A YOUNG MAN: He is always with us, for we read:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

A YOUNG WOMAN: God loves all his children, for the Bible says:

"Like as a father pitieth his children,
So the Lord pitieth them that fear him."

And he says,

"As one whom his mother comforteth,
So will I comfort you."

LEADER: How poor we would be if God had not made himself known to us in the Bible! How we ought to treasure the word which he has given unto us! Let us all read again together.

Concert Reading. Psalm 119: 97-112.

Worship in Song. "Thy Word Is Like a Garden, Lord."

Worship with Offerings.

II. Prayer as a Means of Worship

1. Prayer is the heart of worship. It is as universal as worship. Every person prays because he must. The savage hangs up a bit of cloth to attract the attention of his god. It is his prayer. The Tibetan turns a prayer-wheel. A Romanist repeats a phrase, or lights a candle on an altar. They all are praying. Prayer is the soul of an individual reaching out toward a higher power. That reaching out may be expressed in many ways, or it may have no outward expression.

> "Prayer is the soul's sincere desire,
> Unuttered or expressed,
> The motion of a hidden fire
> That trembles in the breast."

But Jesus taught his disciples to pray directly to God, in private and in public. Prayer is an essential part of worship. No worship service is complete without some form of prayer.

2. The prayer in public worship always should be adapted to the group that is worshiping. It is not the prayer of the one alone who is uttering it, but it is the prayer of all who hear and silently join in thought and spirit in it. It should be in the terms of thought of the participants, and it should have to do with their interests and their life experiences. It should gather up their thanksgivings, their adorations, their confessions, and their supplications. It should not deal with theological conceptions which they do not comprehend, or be made up

of expressions which they do not understand. It should be reverent, dignified, in simple language, but always of as good literary quality as possible. It should always arrest and satisfy the attention and deepen the spirit of devotion. The prayer should cause all to realize that they are in the presence of God and speaking to him. Yet the one who is leading in prayer must remember always that he is praying to God and not to the congregation; that he is engaged in a serious effort of which he expects results, and is not merely performing before an audience.

3. A wide participation in prayer should be secured. All are accustomed to join in repeating the Lord's Prayer. Too often it is a repeating rather than a praying. If the Lord's Prayer is to be used frequently, it should be explained as a whole and phrase by phrase, to all who are to use it. It should be repeated slowly, thoughtfully, and with true interpretation.

Other fine classical prayers may be memorized and prayed in concert. Members of a class may be led to work out in conference a prayer for the class, which they will join in praying frequently. A representative committee may do the same for a department. Individuals may sometimes read a prayer, or the whole group may read a prayer in concert. Even the little folks may be taught to compose their own prayers which they will offer in an informal way. Juniors will gladly do it. Intermediates will be more self-conscious, but can be sympathetically led to do it, and young people should certainly be encouraged to lead the prayers in their group without depending upon adults to do it for them.

Periods of silent prayer may sometimes be observed. Usually a theme should be suggested. It is best not to

follow this brief silence with an audible prayer by one person, or all are apt merely to wait for him to begin. During a period of silent prayer, a skilful leader may quietly suggest the thoughts or objects for prayer so that all are praying together for the same things, each in his own way.

4. Themes for prayer should be suggested. A young person should not be asked to lead in prayer without a theme being suggested, any more than he should be asked to speak without a topic being assigned. It is well frequently to ask for a number of prayers upon subthemes of the general theme of the worship service. Every prayer in a worship service should be related to the central thought of that service. Even "sentence prayers" should be so related to a common theme that taken all together they might constitute a single prayer.

Every lesson that is studied in class may suggest a theme for prayer. The pupils may be encouraged, not only to pray, but to write out these prayers and form a book of prayers for their own use, and if they prefer, for their own eyes and ears alone. In prayer we speak to God, and no one can be educated religiously who has not learned to pray.

III. Music in Worship

1. Music and religion always go hand in hand. The savage chants songs in his sacred grove. The early Hebrew temple was filled with music. The Christian church has always been a singing church, and it knows the only music that has ever been written in the major keys. At times religious sects, extreme in asceticism or in simplicity, have tried to discountenance music as a means of

worship, but they never have been long successful. Music is the language of the heart. It expresses the feelings, the emotions, the longings, the aspirations, the adorations, and the devotions that we cannot express so well in any other way. As far back as we know anything of human history men have sung their songs of love, of battle, and of worship. The first literature of the human race was the collected songs of the people.

2. The earliest sacred music with which we are familiar is that of the Hebrews. During their life in Palestine the collections of the books of the Psalms grew up as the successive hymn-books of the temple. Some of these songs they sang as they journeyed over the hills to the temple to worship. Some of them they sang as they caught the first glimpses of the temple towers. Some they sang inside the temple courts. Some were sung antiphonally, choir answering to choir, or the men's voices answering the women's, or the whole congregation answering the voice of the priest, who often sang as the representative of Jehovah.

These songs were accompanied with many and various instruments. We read that David had organized a great chorus and orchestra of four thousand members, with twenty-four classes and two hundred and eighty-eight leaders. When religion declined, the music ceased. When men of devout spirit attempted to restore religion and its worship, they also restored the songs and the instruments of David. Religion and music grew together, each strengthening the other.

When we open the New Testament we are immediately in the presence of singers. Mary and Zacharias and Simeon and the angels in the sky are all singing.

Jesus and his disciples sing around the table at their last meal together, Paul and Silas are singing at midnight in the dungeon, and the visions of the seer of Patmos are filled with the hallelujah choruses of the heavenly choirs. Paul exhorts the early Christians to encourage one another with songs and to keep music singing in the heart.

Every great religious movement has been accompanied by songs. The songs of Luther probably had more to do with the Reformation than his preaching. While John Wesley preached Charles Wesley sang, and with equal effect. Even Moody had his Sankey, and Sunday his Rodeheaver. The Christian church has produced nearly half a million hymns. We could not imagine our great religious festivals without music.

In our church schools music is the outpouring of souls in worship, or it ought to be. No other kind of music has any place in the church school.

3. Instrumental music may be used to quiet the souls, the minds, and the bodies of the worshipers. It may express their responses to prayer. It may dedicate their offerings. It may give wings to their adoration, magnify their praise, direct their meditation, strengthen their courage, and follow them with its benediction as they depart. But it must be worshipful music. A blaring, crashing orchestra that makes the feet tingle does the heart no good. A jazzing pianist may dissipate the last vestige of the spirit of worship.

Even a violin solo may be of such a character that worship becomes impossible. But all these instruments, in the hands of worshipers, may be used to glorify God, and to fill the hearts of his worshipers with a consciousness of the beauty of his presence. The music may soothe, in-

spire, encourage, and strengthen. But it must be good music, composed and selected for this purpose.

4. The hymns should be chosen wisely. Both the music and the words must be considered. The music of the hymns may do all to help or destroy worship that instrumental music alone may do. Words dealing with sacred things and holy aspirations should not be sung to jingling, "peppy" tunes. It is like dressing a queen in cheap, tawdry bangles and spangles to attract the attention of the kind of people who like that sort of thing. He who leads the singing in the church school should understand the meaning and the purpose of worship. A shouting, gesticulating, alternately singing and whistling song-leader who keeps time with his hips will quickly turn the most worshipful assembly into a bedlam of confusion. Good singing need not be noisy singing. Noisy singing is seldom good singing. The leader should help to interpret the spirit and the message of the song. Only the best hymn-books should find a place in the church school, and only the best hymns in the books should be used. Hymns of poor literary quality and of crude and repulsive theological conceptions should be avoided. The selection of the best material for worship is just as important as the selection of the best material for instruction.

In choosing hymns we should ask, What is the purpose of singing in the church school? What kind of hymns best accomplish that purpose? Every hymn should fit the spirit and the theme of the worship service in which it is used. He who is building a program of worship must ask of every song, What Christian ideas does it emphasize? What Christian ideals does it make attractive?

What Christian emotions does it stimulate or express? What Christian attitudes will it create? What Christian service does it suggest? Is its sentiment wholesome, uplifting, strengthening? If its sentiment is cheap and extravagant, if its assumptions and implications are untrue to the life experience of the worshipers, if it does not help to clarify the central thought or impress the dominant emotion of the worship service, do not use it. Hymns used in worship should be familiar. New hymns should be learned at other times.

The best hymns are those that sing of individual religious experience, of individual need, of individual consecration; of social goodness and cooperation; of God's eternal purpose and its sure triumph; and of service and conflict in Christian living. In such songs the worshipers may truly pour out their souls in communion with God.

5. Special musical selections are a means of worship. An instrumental solo skilfully played may express aspirations and create emotions when words would be inadequate. A vocal solo, duet, or quartet may help every one to worship. But it must be a worshipful selection, and it must be done in a worshipful way. It must be adapted to the group that is worshiping. It must be appropriate to the occasion. It should be fitted to the theme of the worship service. Its purpose should be clear to the leader of the worship. He should always ask, Exactly what will this contribute to the service and exactly how will it help us to worship? The special musical number must meet all the tests that have been suggested for hymns. The finest qualities of voice and of technique are desirable, but are by no means necessary. This is no time for showing off a voice or of advertising technique. There can be but

one reason for a special musical number in a worship service—worship.

IV. Worshiping with Offerings

1. Service is the modern expression of sacrifice. No formal sacrifice in worship is of value except as a symbol of service. When the sacrifice and the service is combined in one act, then it may be true worship. This may be done in the offerings that are made in the church school.

2. No part of the worship service is more important than the offerings. Money represents the pleasures and the necessities of life. When we give money for the support of Christian work we are giving up some pleasures and some needs that the money might buy. It may be a small sacrifice we are making, like that of the rich men Jesus watched dropping their money into the temple treasury. It may be a very great sacrifice we are making, like that of the poor widow who gave all she had, even her living. It affords an opportunity for expressing love and devotion, for choosing between values, that is essential for growth in Christian character.

Money represents life. Some one has given time, thought, and strength in acquiring the money. Giving of money for Christian work is a symbol of the giving of the whole life to God. But it is more than a symbol. It is a real giving of life, when we give what we have earned. Even boys and girls should be taught to earn the money they give to God.

Giving of money permits one to become a coworker with the Christ in building on the earth the kingdom of heaven. When we give in the church school we are par-

ticipating in meeting a need that is unsurpassed, we are sharing in an honor that is unexcelled.

3. The offerings in the church school should be made in such a way that the participants may realize their nature and importance. They should somehow be led really to worship in giving. This is more than worshiping while they give. When giving becomes worship appeals for money will be ended, for giving will be a joyous expression of Christian life and character. This is desirable, not merely for the sake of the gifts, but for the sake of the givers.

The poorest way to worship with offerings is merely to "take up the collection" while a song is being sung, or the secretaries are marking the class records, or somebody is opening or closing the windows. A short statement concerning the meaning and purpose of the offering should frequently be made. This should always be done if it is a special offering for a special purpose. It is well to have all the offerings made at the same time in a department. Thus it may become a real part of the worship service. The offerings all may be made together or by classes. A few sentences of Scripture may be read or recited by the leader preceding or during the giving. A dedicatory prayer may be made before the offering is made or after it is gathered. Music may be softly played while the offerings are being gathered. If the classes retain their offerings until the close of the school session, the treasurers of the classes may stand while some one offers a short prayer of dedication of the gifts that have been gathered. A representative from each class may bring its offering to the front and all stand together while one of them, or some one else, offers the dedication prayer.

The entire department may stand during this dedication. Liturgic forms may be used effectively in the worship of giving. A stanza of a song of consecration may be sung instead of the dedicatory prayer, or following the prayer. If the offering has no place in the worship service of the school, at least a prayer should be offered in the class when the offering is made. Sacrifice has always been an essential part of worship, and giving is our most general means of sacrifice.

THE CLASS HOUR

1. Class business. Five minutes.

2. Assignments for eighth session. Five minutes.

(1) Designate Committee to conduct worship service for next session of class. (Senior worship service.)

(2) Ask Committee on Intermediate Worship Program to study the equipment for worship in one or more church schools and to report at the tenth session.

(3) Observe and report on the atmosphere for worship in your own department of your Sunday school or young people's society. If the atmosphere is good, how is it secured? If it is bad, what spoils it?

(4) Give specific directions for study of Chapter VIII.

3. Worship service in charge of Committee on Intermediate Program. All enter sincerely into the worship. Explanation, criticism, and discussion. Fifteen minutes.

4. Reports on assignments for seventh session. Reading of papers and discussion. Ten minutes.

5. Discussion of Chapter VII. Fifteen minutes.

6. Discussion of problems that have arisen in committees. Ten minutes.

CHAPTER VIII

AIDS TO WORSHIP IN THE CHURCH SCHOOL

There are some things that are not essentials of worship and that could hardly be called means of worship, that aid greatly in its realization. Jesus declared that neither the temple at Jerusalem nor the mountain in Samaria was necessary for worship, but he did not suggest that they might not be helpful. The Bible, prayer, music, and offerings, by their nature seem to be necessities of true Christian worship, but there are innumerable other things that might be called materials of worship, that are of use in the church school.

I. Atmosphere of Worship.

1. The atmosphere that is desirable for worship is hard to define, but is well known to all those who worship in spirit and in truth. Atmosphere is defined as the surrounding element or influence. In the material world it is the air, with its gases and moisture in which and by means of which plants, animals, and men live. When the atmosphere is right, life thrives. When it is wrong, life languishes and dies. In the moral world atmosphere is the sum total of influences for good and evil that constantly act upon us and promote or hinder our moral development.

A character may grow strong and beautiful in the midst of adverse moral influences, as a lily may grow in mud and slime. But it is because another influence that is noble

and pure without and above so appeals to the good within the soul that the sum total of influences—the atmosphere—is conducive to such growth, just as the influence of the air and the sun lifts the lily out of the slime to seek the fresh wind and the light. The atmosphere that promotes worship is the sum total of the influences at a given time that beget or dispel reverence, thoughtfulness, humility, gladness, courage, faith, a consciousness of God and a devotion to the ideals of his character and the accomplishment of his purposes. One can worship amid any surroundings, as a wren sits in perfect peace on her nest within an arm's reach of a thundering waterfall or as the larks sang over the battle-torn fields of France, but such accomplishments are rare.

2. In early Christian history men realized the contribution which architecture may make to the atmosphere of worship. Long before Christianity, temples were built by the devotees of many religions to promote the spirit of worship by creating an atmosphere by which it might grow healthily. A Gothic cathedral suggests worship as does a great canyon or mountain or forest or the star-set sky. Its high vaults seem to enclose something of the grandeur of these, while they point beyond to a grandeur which cannot be caught by the cunning of men's hands, but of which the soul needs to keep itself aware. Its towers and its pointed arches suggest aspiration and prayer. All this Protestantism lost when it built its bare, ugly chapels to house its Puritan faith and its bizarre imitations of the theater to glorify its preacher and his sermon.

When a generation ago church buildings began to be erected to accommodate the church school as well as the preaching service, and the utilitarian took the place of the

ornamental, the loss for worship became greater. The schoolroom is no better adapted to worship than the theater. Religion is more akin to art than to science, to poetry than to philosophy. Because the basis of religion is the soul's hunger for God, the highest realization of religion is in the fellowship of worship.

When a child comes into an empty Sunday-school room or even a church auditorium, its first impulse is to run and leap over the seats, and to shout. But when he comes into an empty cathedral like Notre Dame at Montreal or a beautiful Gothic chapel like that at Princeton or Chicago, he is filled with wonder and awe, and instinctively speaks in whispers. Our church-school buildings should be planned for worship as well as instruction. Even the smallest room may be so designed as to suggest worship.

3. The decorations of the assembly-room may do much to create an atmosphere of worship. It should be bright, cheerful, and as beautiful as possible. It should always be orderly and dignified in its appointments. It should be beautiful in structure, line, and form. Its colors should be in harmony, and they should be quieting and restful. There ought to be a central point of beauty, something that attracts and holds the attention. The altar, strictly speaking, has no place in a Protestant building, but something should be designed to fill its place as an aid to worship. A beautiful picture, perhaps symbolic in its meaning, may be the focusing point. Christ the Good Shepherd would be good for the little folks. Christ Our Leader would be inspiring for youth. Christ in Gethsemane, or the Risen Lord, would have a helpful influence for young people and adults. Beneath the picture might stand a table with a cross upon it. Candles, flowers, anything that by beauty

or symbol suggests worship, may be used. Even incense may serve a useful purpose here. If the fragrance of a garden helps to create a spirit of worship, why not make use of this divine law in the house of worship?

There should not be too much decoration. There should not be too many pictures, nor even too many flowers. Neither should we confuse the appreciation of beauty and worship. Beautiful sights, sounds, symbols, even fragrance may help worship, but are not a substitute for it. A judicious use of light, even colored lights, creates an atmosphere of worship. A glaring light, especially in front, should be avoided. The value of stained-glass windows is in the color of the lights as much as in the beauty of their artistry. Those who use the term "a dim religious light" contemptuously, do not know the psychology of worship. When pageantry, tableaux, or even special instrumental music, is used in worship, colored lights are very important. Almost any kind of a mood can be created with lights and colors. The dimming of the lights during prayer is far more than a theatrical device.

4. The equipment of the worship room may help in creating a right atmosphere. A barren floor and noisy movable chairs create confusion. Hymn-books and Bibles scattered about in disorder, soiled and torn, do not suggest worship. Musical instruments that are out of tune, broken windows, unswept floors, dusty seats, temperatures too hot or too cold make worship almost impossible. Everything should suggest orderliness, cleanliness, thoughtfulness, and dignity. Everything should be in its place before the worship service begins.

5. The spirit and manner of the worship service will make or spoil its atmosphere. A careless, flippant, or

would-be-funny song-leader makes worship impossible. A gum-chewing pianist, playing a prelude that was meant for the theater, a quickstep march for a postlude, or filling all the pauses in a hymn tune with inserted trills and runs, destroys the atmosphere of worship and creates a noisy, whispering, giggling assembly. Listless, slouchy readers, pray-ers, or singers, standing on one foot with hands in pockets spoil the atmosphere of worship. Worship is the finest, noblest, and highest thing that human beings can do, and the manner of all its participants ought to suggest this fact.

6. The preludes of worship may do much to create a proper atmosphere. This is one of the chief purposes of the musical prelude. Preliminary songs may be sung to create a unity and a feeling of it. An outdoor worship service of young people may well begin with the singing of songs that are not religious in character. The transition to worship may be so gradual as to be unnoticeable. Any kind of responsive services may create this same needed unity. The call to worship with a response from the assembly is the most common way. Singing the doxology and repeating the Lord's Prayer in concert have long been used for this purpose.

7. One of the best means of creating an atmosphere of worship is observed silences. The familiar call to worship, "The Lord is in his holy temple; let all the earth keep silence before him" may well be followed by more than a moment of real silence. A Quaker meeting for worship may last an hour, practically all of which is spent in absolute silence. The more beautiful and suggestive the surroundings, the more helpfully this can be done. Of course young children cannot remain silent long, and young people

"The Light of the World," Hunt

in general do not worship well in silence for many minutes. It is well to remember the well-known Quaker dictum, "Pure worship under the gospel stands neither in forms nor in the formal disuse of forms."

II. Art in Worship

1. Pictures may do more than create an atmosphere of worship. They are a real aid in worship. They may be used to impress ideas, to glorify ideals, to stir the emotions, and to inspire to action. Suppose the central thought of the worship is the need of prayer. A showing, a description, and an interpretation of The Angelus would be most helpful. Or suppose the theme is the result of prayer. Hofmann's Jesus in Gethsemane only need be shown and interpreted. Suppose it is courage or high resolve or consecration to great ideals or unselfish service in a great cause, what could be more impressive than an interpretation of Sir Galahad? Suppose it is the value of right decisions or the call of the Christ for sacrifice or loyalty, nothing could be better than an interpretation of Hofmann's or Copping's picture of Christ and the Rich Young Ruler.

2. Sculpture may be quite as useful in worship as pictures, but is not so practical. Pictures can be bought, rented, or borrowed. Sculpture is harder to get. But because it is more rare, it may be more effective.

Why should our places of worship not be adorned with works of art depicting, not only Bible scenes, but also scenes, occupations, and joyful activities of our daily lives? Interpretation of such pictures or sculpture is a splendid means of impressing the idea of the place of religion in all of life, and of showing the power and beauty of right ideals in all the activities of life.

The following program for a worship service prepared for young people may suggest how a picture may be used as an aid to worship:

CHRIST OUR SAVIOUR

For the Blackboard. Christ Jesus came into the world to save sinners (1 Tim. 1:15).

Instrumental Music.

LEADER: The theme of our worship today is "Christ Our Saviour." Let us express our appreciation of this great fact in song.

Worship in Song. "All Hail the Power of Jesus' Name."

Worship with Scripture. All read in concert Isaiah 53:4-11.

Worship in Song. "Beneath the Cross of Jesus."

LEADER: The same Christ who lived and died in Galilee lives among us today and longs to find an abiding-place in every human heart. What does he say about this?

Assembly. Read Revelation 3:20.

Worship with Art. Have a large picture of William Holman Hunt's "Light of the World" on the wall; or, better, on an easel. Keep it covered until this time. Let a girl and a boy unveil the picture. Then let a woman teacher interpret the picture somewhat as follows (see page 104):

This picture was painted by William Holman Hunt. He was born in London in 1827. He died in 1910. His honors were late in coming. When he was seventy-eight years old he received the Order of Merit. His first success was painted when he was twenty-seven. It is called "The Light of the World." This is a copy of that picture. Doubtless the artist was thinking of the text: "Behold, I stand at the door and knock: if any man hear my voice and will open the door, I will come in to him, and will sup with him, and he with

me." The original picture hangs in Keble College Chapel, Oxford, and there is a wonderful copy in Saint Paul's Cathedral, London. But all of us may enjoy these lesser copies. The rich and striking colors of the original are marvelous. The greatest importance of the picture, however, is in the symbolism. The Light of the World has come in the darkness of night and seeks admission at the door of the world, or at the door of the human heart—yours and mine. He walks barefoot upon the rough ground, humble and alone. The prints of the nails are in his hands. The lantern tells us it is night, and its dimness emphasizes the radiance that shines from every aspect of the risen Christ; for he is, indeed, the "Light of the World."

But the door is shut. There is no knob or latch-string. The door can be opened only from within. It has not been opened for a long time, for the weeds have grown up against it, almost hiding it. They are now shedding their autumn seeds, and in another season the door will be entirely covered over. From above the undisturbed vines hang down. In the upper, untroubled nook of the door a bat has made its home. But the Master, with infinite patience and hope and friendliness, knocks and waits and listens.

Now look more closely. The crown of thorns is losing its sharpness, and it is turning into a crown of gold, set with jewels. The piercing brambles are putting forth leaves, leaves for the healing of the nations. The spotless and seamless robe of the high priest is upon him, but over it is clasped the gorgeous purple robe of royalty. He is now more than a high priest offering sacrifice for our sins; he is now the King of Glory, seeking fellowship with his own. Notice the great brooch that holds the regal robe about him. It has three distinct parts: the circle of eternity, studded with the foundation-stones of the new Jerusalem, meaning that his kingdom shall never fail; the old priestly breastplate, with the jewels of the twelve tribes, meaning that he is the fulfilment of all that Israel ever dreamed; and the cross in the center that unites and holds together the symbols of the old kingdom that has fulfilled its purpose, and of the new king-

dom to which he calls us. Notice in the distance the peaceful river, the open country, and the glowing light of the coming dawn; and overhead the quiet, changeless stars are shining dimly through the darkness of the trees.

Worship with Song. "O Jesus, Thou Art Standing."

TEACHER: Because Jesus, as our Saviour, has given everything for us, we are always happy when we can give something for the work which he loves. Let us worship him with our gifts.

Worship with Offerings.

Closing Prayer. By the pastor, asking especially that each one may permit the Christ to be his own personal Saviour.

3. Poetry is one of the finest arts and one of the most useful in worship. Poetry is the language of the emotions, the natural voice of the soul. The finest passages of the Bible are in poetry because the deepest religious emotions of the writers naturally chose poetry for their expression. Poetry and music are always united. All our songs of worship are in poetry, many of them, alas, in very bad poetry. Many of our calls to worship, our responses, and our presentation of ideals may be in poetry. Nothing else more quickly stirs the emotions or quickens to action than a delightful bit of poetry well read.

There are those who do not appreciate poetry, and cannot comprehend its beauty. To them it makes no appeal. But this is not a sufficient reason for never using it in worship. Some do not appreciate music, and never enjoy it. But we do not banish singing from our worship because of this.

Here is a program for a worship service in which large use is made of poetry:

THE PURPOSE OF GOD'S WORLD

A Motto for the Blackboard:

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections, caught from thee:
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

—*Moore.*

Instrumental Music.

LEADER: In our worship today we are to think of the purpose of God's world. Why did he make it? Let us read the words of one who had thought on this question.

Responsive Reading. Psalm 111.

Worship in Song. "God of the Earth, the Sky, the Sea," or "The Beautiful Bright Sunshine."

A Responsive Service.

LEADER: The first book of the Bible tells us that God made the world for the home of his children. Let us hear what it says.

A YOUNG WOMAN reads Genesis 1: 26-31.

LEADER: If God's purpose in making the world was to make a home for man, what should be our purpose as we help God build a greater world?

A TEACHER OR OFFICER reads:

MAN-MAKING

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—*Edwin Markham.*

LEADER: How may we help God accomplish his purpose in the world?

A YOUNG MAN reads:

THE INEVITABLE

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best
Nor ever murmurs at his humbler lot,
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.

—*Sarah K. Bolton.*

LEADER: Paul believed that God made the world and men in order that his children might know him and have fellowship with him. Let us hear what he said.

A TEACHER OR OFFICER reads Acts 17: 24-31.

Worship with Offerings. Prayer of dedication by the leader or superintendent.

Worship in Song. "The Ships Glide in at the Harbor's Mouth," or "Dear Lord and Father of Mankind."

Closing Prayer. By the leader.

PURPOSE

We know the paths wherein our feet should press;
  Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
  With more than these.

Grant us the will to fashion as we feel,
  Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
  To strike the blow.

Knowledge we ask not—knowledge thou hast lent;
  But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent—
  The deed, the deed.

—*John Drinkwater.*

III. Nature as an Aid to Worship

"The groves were God's first temples." The heavens, the mountains, the waterfalls, and the trees were the first objects of worship. All these are useful aids to Christian worship. We cannot always take our church schools, our departments or classes to these things, but we can in part bring these things to them. When the weather is fine, the flowers are blooming, the birds are singing, and all nature is full of spring, he would be a poor leader of worship who made no use of these things. A whole class or department of children may be taken to the windows to watch a flock of birds while, through conversation, the superintendent or teacher not only instructs, but leads them through a real worship service based on a theme like God's care, or faith and trust, or happiness, or kindness. Suppose there is a snow-storm. What an opportunity to study a few pictures of snowflakes with their wonderful lessons of God's

love of beauty and order and accuracy in work! Suppose the theme of worship is God's majesty or God's power. If we cannot see a mountain like Rainier, or a waterfall like Shoshone or Niagara, we can at least show pictures of them that will fill the worshipers with awe and reverence. Poetry descriptive of trees, mountains, or gardens may be quite as helpful as pictures in making nature an aid in worship.

The following program suggests how nature may be used as an aid to worship, even though the service be held inside:

THE BEAUTY OF GOD'S WORLD

Blackboard Motto:

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

—*Pope.*

Quiet Instrumental Music. "This Is My Father's World."

LEADER: The theme of our worship services during the month of May is "God's World." This is, indeed, God's world. Let us all read together our blackboard motto for today.

ASSEMBLY reads in concert from the blackboard.

LEADER: The central thought in our worship today is the beauty of God's world. Let us express our appreciation of it in song.

Worship in Song. "This Is My Father's World."

LEADER: The students of science have long been trying to discover the processes by which God created the world. The writers of the Bible were not interested in the method which God used, but they were exceedingly anxious that all people, everywhere, should know that God did it. It is the first message of the Bible.

Photo by Stanley A. Gillet

YELLOWSTONE LAKE ON TOP OF THE ROCKY MOUNTAINS

"The Spirit of God Moved Upon the Face of the Waters"

Worship with Scripture. Reading by a young man. (Gen. 1: 1-13.) Reading by a young woman. (Gen. 1: 14-19.)

Worship in Song. "O Lord of Heaven and Earth and Sea."

A Responsive Service. Leader and assembly read responsively Psalm 136: 1-9, the leader reading the first part of each verse and the assembly responding with the second part of the verse, "For his lovingkindness endureth forever."

Worship with Art. If possible, show some stereopticon views of beautiful natural scenery, or paintings, or other large pictures of such scenes, or have a good reader read a descriptive poem like the following ode to Mount Rainier:

RAINIER

I marvel not that men have worshiped you,
For thou dost seem eternal and divine.
Thy head rests on the everlasting blue
And 'round thy brow the stars of midnight shine.
In morning light thy snow-white bosom gleams;
At noontide's hour thy breast is soft and gray.
At eveningtime in roseate hues there streams
A glory 'round thy shoulders. As the day,
All wrapped in purple shadows, droops to rest,
A thousand colors blend and cling and fade—
A crimson robe! A crown of gold! Thy breast
All set with rubies, topaz, amber, jade!
And when at night the radiant moon is high
Thy somber form stands cold against the sky.

Worship with Offerings. Let the offerings be brought to the front by some of the young people, and all stand while the leader offers a prayer of thanksgiving and dedication.

Worship in Song. "All Beautiful the March of Days," or "For the Beauty of the Earth."

Worship in Prayer. By the leader, using the poem:

THE ONE-THOUSANDTH PSALM

O God, we thank thee for everything!
For the sea and its waves, blue and green and gray, and always wonderful!
For the beach and the breakers and the spray and the white foam on the rocks;
For the blue arch of heaven, for the clouds in the sky, white and gray and purple;
For the green of the grass, for the forests in their spring beauty, for the wheat and corn, and rye and barley;
For the brown earth turned up by the plough, for the sun by day, and the dews by night;
We thank thee for all thou hast made and that thou hast called it good.
For all the glory and beauty and wonder of the world;
For the glory of springtime, the tints of the flowers and their fragrance;
For the glory of the summer flowers, the roses and cardinals and clethra;
For the glory of the autumn, the scarlet and crimson and gold of the forest;
For the glory of winter, the pure snow on the shrubs and trees.
We thank thee that thou hast placed us in the world to subdue all things to thy glory.
And to use all things for the good of thy children.
We thank thee! We enter into thy work, and go about thy business.

—*Edward Everett Hale.*

IV. Using the Story in Worship

1. The story has long been used in teaching. It is the best means of teaching little children. The best teaching for young people and even adults is always illustrated with stories. The story is just as useful in worship. Stories may be used to make impressive the great Christian ideas—ideas of God, of Christ, of salvation, of the Holy

Spirit in the heart of the church and its work. The story may clarify these ideas and correct false conceptions. The story is preeminently useful in making attractive Christian ideals—ideals of truth, honor, courage, purity, kindness, and service. The story is perhaps the easiest way to stir the emotions and create attitudes of approval for the noble and the good, of contempt for the mean and the bad, of sympathy for the weak, of helpfulness toward the needy. Stories of heroic work, of unselfish sacrifice, of loyal devotion to principle, inspire to useful service.

2. The story that aids worship should usually be short. It should be interesting. It should be full of action. It should have a happy ending. It should be adapted to the understanding and the interest of the age group to which it is presented. It should emphasize only ideas that are true and should make beautiful only the ideals that are desirable. It should not create false impressions, as that virtue always brings material reward or immediate happiness. It must, however, suggest that the rewards of virtue are sure and satisfying. The story should not be too obviously a preachment, yet it should always accomplish its purpose without explanation or moralizing. The story should always fit the theme of the worship and it should be thoroughly Christian in its ideas, its ideals, its emotions and its suggestions. Many stories, useful in religious teaching, stories even of the Old Testament, should not be used in a Christian worship service. A story should never be told in a worship service merely for entertainment. It must have a real aim and accomplish a real purpose in the worship.

3. The story must always be presented in an interesting and impressive manner. The usual way is to tell the

story. That is not easy. Good story-telling is one of the finest arts, and like every art it requires natural ability, hard study, and much practise. Words must be simple and concrete. Sentences must be short and uninvolved. If the hearers have to focus their attention on merely understanding the meaning of what is being said, they lose the story itself. The voice must be pleasant, the enunciation distinct, the interpretation clear, the bearing of the speaker graceful and natural. Anything that attracts attention to the speaker or to his method, spoils the effect of the story. The highest art is to conceal art, and this is more true of public speech than of anything else. The story-teller should not memorize his words. He then becomes merely a reader or an elocutionist. He must know the plot of the story. He must be sure of the climax. He must be so familiar with the progress of the story that in telling it he does not hesitate or fill up the time with "ands" and "ers" and "ahs." He must enjoy the story he is telling. He must really live it and feel it, and make others live it and feel it, if it is to be an aid to worship.

The story may be dramatized. In an ordinary worship service the presentation must be short. If it is an aid to worship the dramatization must be done so well that it does not attract attention to itself. A fine religious drama may occupy an hour or more in presentation and every moment be worshipful, but this requires an evening or the whole time of the morning service, and is seldom practical in the church school. But many missionary needs that appeal for service, the true ideals of life choices, the finest attitudes toward those who are often neglected, can be effectively presented in short dramatic sketches in the worship service. This will cost time, effort, and money.

The story may be presented by pantomime or tableau. In either case the story should be read or told while it is being presented also to the eye. Almost anything that can be presented in drama can be presented in pantomime or tableau. The greatest danger in all these methods is that the presentation of the story may become a stunt or an entertainment, rather than an aid to worship. If it is not well done it will hinder the spirit of worship rather than increase it.

The following symbolic service, prepared by Charles Arthur Boyd, shows how the element of drama may be used in worship:

OUR BEST GIFT TO HIM

Instrumental Prelude. "I Gave My Life for Thee."

Call to Worship. John 3:16; Romans 12:1.

Prayer. By the pastor.

Scripture Reading. Romans 12:1-21.

(From Mrs. Montgomery's or some other modern translation. This will be very effective if memorized and recited.)

Hymn. "Christians, Lo, the Star Appeareth." (*May be sung as a solo or given as a reading.*)

"Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the Wise-men on their way.

"Where a life is spent in service,
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children
Tending best the least of them;
'Tis the Lord himself we worship,
Bringing gold to Bethlehem."

Symbolic Service. Bringing Our Gifts.

(NOTE. *The platform should be entirely bare, save for an imitation of the manger of Bethlehem at the back, just in front of a curtain or screen. Strong light in the manger should suggest the Divine Babe. All other lights in the room should be out, except for a tiny light on the platform, focused on the side from which participants come.*)

THE GIFT OF STUDY (*enter young woman in college cap and gown, with diploma in her hand. She stands beside the manger and says*):

I bring to his manger-cradle today
My gift of study to lighten life's way.
Yea, all that I learn from the sages of old
I lay at his feet, my gift of pure gold.
The treasures of wisdom, of poetry and song,
The power of the thinker, the word of the sage,
The research of science, enlightening the page.

(*She places the diploma in the manger, saying:*)

All this to his manger I bring today,
And gratefully, gladly, to him do I say,
"Take myself and my talents, O Master, I pray,
And use me to show to others thy way."

(*She takes her position at the rear of the platform on right of manger.*)

THE GIFT OF SONG (*enter young woman in ordinary street costume, with music-roll. Standing beside the manger she sings to the tune of "Hendon"*):

Lord, I give my voice to thee,
Consecrated may it be:
That thy love I may make known,
And the world thy sway may own.

Use it, Lord, this voice of mine
To reveal thy love divine;
Clear and strong may it proclaim
All the glory of thy name.

May it never silent be,
But be always used for thee;
May its message cheer and bless
Lives in woe and sad distress.

(*She places music-roll in manger and stands beside student.*)

THE GIFT OF HEALING HELPFULNESS (*enter young woman in nurse's costume, with roll of bandages and jar of ointment*):

To thy manger-cradle, O Christ my King,
Today my tribute of love I bring;
The service of gentle, healing grace
For those who suffer in every place.
The box of ointment precious, and sweet,
To anoint thy pierced feet most meet;
I give for the help of thy brothers here,
To bring to "these least" thine own good cheer.

Where pain has clouded and darkened life,
Where sorrow has come, and woe, and strife,
'Tis there I'd serve, and there I would shine
With reflected glory of light divine.
Accept my talent, O Christ, my King,
As humbly and gladly with joy I bring
My life and its service to yield to thee
All its youth and its strength, thine own to be.

(*The three join hands behind the manger, their faces illumined by its light, and join in singing:*)

"Christians, lo, the star appeareth,
Leading still the ancient way;
Christians, onward with your treasure,
It is still Messiah's day."

The Offering. (*Instead of taking it in the usual manner, the assembly, by classes or in groups, may quietly march to the platform while the pianist continues to play and deposit their gifts for the special Christmas offering.*)

Hymn (as benediction).

"Consecrate us now to thy service, Lord,
By the power of grace divine;
Let our souls look up with a stedfast hope,
And our wills be lost in thine. Amen."

V. Talks in Worship Programs

1. Too long a "devotional service" has meant a hymn, a Scripture reading, a prayer, and a talk, with the emphasis upon the talk. In large religious gatherings, a devotional hour even yet means an address upon a religious theme. This is partly the result of our overemphasis of the place of the sermon. Most Protestant Christians still think of all that precedes the sermon in the church service as "the preliminaries." Many church-school leaders still think of all that precedes the class session as preliminaries or opening exercises. When they are convinced that they should make more of their worship services, they begin to cast about to find some one, or a number of persons, to give a series of talks. Missionary talks, health talks, vocational talks, travel talks, science talks, talks on literature, music, art, the Bible, and many other kinds of talks are frequent.

All these talks may have a rightful place in the church-school session, but probably few of them should have any place in a church-school worship service. A church-school worship service is for worship, and nothing has any place in a worship program that does not aid worship.

2. Most of the talks just suggested might be adapted to worship services. If the theme of the worship service were Helping Those in Need, a short missionary talk might suggest definite service. If the theme of the worship service were the ideal of good health in order that we may better fulfil God's plan and purpose for our lives, then a talk on good health might be helpful. The talk, however, would have to show the religious significance of good health. If the theme of the worship service were the Greatness of God, or his power, or his majesty, or his benevolent law, there might be a short talk on astronomy or physics or even evolution, but its chief purpose would be to impress the fact of God's reality or his constant rational working.

3. The talk might be an interpretation of a picture, the history of a hymn, a description of a cathedral or a mountain. It might be a talk to make clear or to impress any Christian idea, ideal, or attitude that is the theme of the worship service. Short biographical talks concerning Christian leaders are especially adaptable to the purposes of worship. Short talks on the meaning of worship, and just what it is all about, may be very helpful to both young and old.

A talk in a worship service should not aim primarily to teach, but to impress ideas, to inculcate ideals, inspire for service, and to motivate conduct. It should not be an argument to convince, but a statement to persuade.

A talk in a worship service should be short. Few people

can talk both long and helpfully as an aid to worship. It should contain stories and other kinds of illustrations. It should be concrete, treating of people and things and real life situations. It should be of the finest literary quality possible.

In the following suggested worship service, the talk is the principal feature:

GOD'S NEARNESS

Instrumental Music.

Call to Worship.

LEADER: All this month we have been learning to appreciate God—his holiness, his majesty, and his love. Today we are to think of his nearness. He is not far away. He is here. Let us worship him in song.

Worship in Song. "My God, I Thank Thee."

A Responsive Service.

LEADER: Where can we find God?

A YOUNG MAN (*reads*):

A garden is a lovesome thing, God wot.
Rose plot,
Fringed pool,
Fern grot,
The veriest school
Of peace, and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool!
Nay, but I have a sign:
'Tis very sure God walks in mine.

—*Manx Poet.*

LEADER: When does God walk with us?

A Young Woman (*reads*):

"There's a glory on the mountain
That the valley never wears;
There are pleasures on the hilltop
That the lowland never shares.

"But we cannot all be dwellers
On the mountaintop sublime;
Some must live their lives of labor
In the vale of toil and grime.

"And though mists and shadows greet us
While the upland all is bright,
God, our God, is in the valley
Just the same as on the height."

Leader: When does God work for us?

A Young Woman (*reads*):

"This rose I cut with careless shears,
And wear and cast away;
The cosmos wrought a million years
To make it mine a day;
This lily by the pasture bars,
Beneath the walnut-tree,
Long 'ere the fire-mists formed in stars
Was on its way to me."

Leader: How can we make the presence of God real to ourselves?

A Teacher or Officer: A certain lady liked to read about other lands, and found great delight in looking at pictures of strange places. But she never had traveled. Then came a trip to Egypt. One morning the boat stopped. She looked out through the porthole, and there, not a stone's-throw away, was Gibraltar. It looked just like she had always seen it in travel-books and magazines, just like she had always seen it in imagination; but now it was real. She saw not a picture nor an image, but Gibraltar. As the trip progressed it was

so with other things—the Pyramids, the Sphinx, the Nile. She had long known about them, but now she knew them.

Do you know God? You have long known about him. You have read about him in the Bible. You have dreamed of his presence. You have seen a million evidences of his power and his love. You have pictured him teaching and working in Jesus in Palestine long ago. But do you know him? Is his presence real? It may be. To know him is the supreme spiritual experience of the soul. It is the supreme goal of Christian faith and living.

To know the real Gibraltar certain things had to be done. The lady had to go on the ship. She had to trust the compass. She had to be awake. She had to look out through the porthole. Gibraltar was always there, but only when she did these things was Gibraltar real to her.

There are certain things we must do to know God. We must have faith. We must believe that God is real, that he makes his presence known. We must expect to know him. We must put ourselves in the attitude to welcome his fellowship. We must seek for him with the whole heart.

We must love him. We must live for him. We must have a wider interest in life than our own selfish affairs. We must open the windows of our hearts, so that our souls may look out if they would see God standing by.

We must pray. Prayer is our effort to commune with God. It is the outreaching of our souls for the presence of our Father. As we truly pray, somehow we shall know that he hears us, and somehow we shall be sure that we understand his answer.

We must obey God's will so far as we can know it. When we act as though he were real, he will soon become real to us. He will keep close to us to direct our acts and thoughts, if allowed to have his rightful place in our hearts. He will warn us against embarking on an improper course; he will reprove us through our conscience for the unguarded act or thought that is past, and he will suggest to us what we ought to be and what we ought to do.

We must work. God is still making his world, and to each of us he has given a part in the task. As we work for him we will be conscious of his strength in us, of his hand on ours.

As we do these things we are suddenly aware of the presence of God. He is real. We are as conscious of him as we are of our own existence. The soul comprehends him as truly as the eyes of the traveler see Gibraltar. We know that he is "nearer to us than breathing, closer than hands and feet."

Worship in Song. "O Love, That Wilt Not Let Me Go."

Worship with Offerings.

VI. Ritual as an Aid to Worship

1. Ritual has always been practised in worship. It is helpful and, to some extent, it seems necessary. We are material beings as well as spiritual beings. In this world, at least, we cannot separate the body and the soul. We must express the spirit through material forms. By forms and rites and ceremonies we try to express that for which words are inadequate.

Ritual is inevitable in all social and corporate life. Its practise is quite universal. We cherish a token—a flower or a bit of ribbon. A gentleman removes his hat in the presence of ladies. We shake hands joyfully or gravely. We salute the flag.

Tradition plays a large part in ritual. It gives to it its meaning. A man might remove his shoe as well as his hat, but it is not the custom. We wear black at a funeral, while a Chinese wears white—the ritualistic custom or tradition. Every club, fraternity, and family observes its traditional ritual.

All religions have found in ritual an aid to worship. The

Hebrew temple was filled with ritual. The early Christian church observed ritual. It practised baptism in a definite symbolic form. It observed the Lord's Supper in a prescribed way, following the example of Jesus. Paul spoke of how he bowed his knees in worship. Some churches use so much ritual that they are called ritualistic, while others who pride themselves on being free are so ritualistic that they fear to omit an offering at a midweek prayer-meeting. In the very effort to avoid formalism in worship, some have made their worship service the most formal of all.

2. Ritual aids worship. The display of the cross reminds the worshiper of the great sacrifice of our Lord and stirs the emotions in worship. The repeating of the same words in the same way over and over again gives dignity and unity to worship. We all do it in singing the Doxology and the Gloria, in repeating the Lord's Prayer and the Mizpah benediction.

Uncovering the head is not politeness, but it may express politeness and it, in turn, impresses and cultivates politeness. Saluting the flag is not patriotism, but it may express patriotism and cultivate it. Saying grace at table is not gratitude, but it may express gratitude and cultivate it by impressing those who say it or hear it.

3. Ritual in worship has always been condemned by some in the name of spiritual reality. There is always the danger that it may become only form without inward meaning or value. The Hebrew prophets condemned the ritual of the priests, not because of the forms, but because in dependence upon the forms the spirit of worship had been lost. Jesus condemned the emptiness of the forms of worship practised by those whom he called hypocrites, but he did not cease to practise those same forms in true wor-

ship, and doubtless found them helpful. The ritual of worship used in the church school should be explained so that no one will be inclined to substitute the form for the reality or misunderstand its meaning. A little boy visited with his mother a ritualistic church. When the people knelt, he asked in wonder, "What are they doing that for?" His mother explained that they were praying. "Why, they don't do that in Doctor Blank's church when he prays," whispered the boy, "they just hold their noses."

The history of religion is filled with examples of the substitution of form for spirit. When men come to believe that any outward ceremony can in itself change the condition of a man's soul, they have lost all true conception of the meaning of religion and of the experience of spiritual realities. When men believe that God can be approached only by certain formulas, that prayer is heard only because of certain postures, gestures, or inflections, the essence of fellowship with the Divine has escaped them. For these reasons the forms of worship used in the church school should be of great variety and frequently changed.

4. Calls to worship and assembly responses may be practised as helpful ritual. Standing for prayer, bowing the head in prayer, closing the eyes in prayer, or all standing with outstretched arm in prayer, all are forms of helpful ritual. Bringing offerings to the front of the room where they are laid down in the presence of the Lord, is a bit of helpful ritual. The singing of a school hymn each week or each month, or of a department hymn or a class hymn, is helpful ritual. The repeating of prayers, of confessions of faith, of benedictions, and of congregational amens, is ritual that none of us would wish to lose.

THE CLASS HOUR

1. Class business. Five minutes.

2. Report on assignments.

(1) Special report of Adult Worship Committee on observation of church-worship service. Five minutes.

(2) Reports on atmosphere of worship in various departments. Ten minutes.

3. Assignments for ninth session. Five minutes.

(1) Designate committee to conduct worship service next session. (A worship service for young people.)

(2) One group ascertain just how the worship program for their church service is prepared.

(3) One group ascertain just how the worship programs for the various departments of their church schools are prepared.

(4) One person to use a picture before the class, just as he would if his presentation were a part of a worship program.

(5) Ask Committee on Senior Worship Service to write out a prayer suitable for use in the worship service of each department of the church school—a different prayer for each department. To report at tenth session.

(6) Ask each one to write out ten questions for a preview of Chapter IX.

4. Worship service conducted by Committee on Senior Worship Program. Ten minutes.

5. Presentation and discussion of contents of Chapter VIII. Twenty minutes.

6. Meeting of Committees for work on projects. Five minutes.

CHAPTER IX

BUILDING PROGRAMS OF WORSHIP

The place of worship in the church school has not been realized by church-school workers, because the examples of it have so often been inadequate. The value of worship as a part of the educational process has not been appreciated, because the programs for the worship services have too seldom been prepared with sufficient understanding and care. Worship can fulfil its rightful part in religious education only when it is carefully planned and prepared as an educational project. Helpful programs of worship do not just grow. They must be built.

I. There Should Be a Purpose

1. He who would preach a helpful sermon, should choose the object of his sermon before he chooses its subject. The subject should be selected as the best means for accomplishing the desired result in the minds and hearts and conduct of the hearers. He who would build a curriculum of study must first discover the needs and the interests of the prospective pupils. The business of the good teacher is not primarily with subjects, but with people. The subjects are only the selected means of developing the pupils in order that they may fulfil their places and their functions in life. So it is with directed worship. Worship in the church school is an end in itself, but it is more than this. It should be a means toward the development of the participants for greater religious appre-

ciations, capacities, and experiences. Worship should clarify religious thinking, cultivate religious feeling, and motivate religious action.

2. He who builds a program of worship must understand the purpose of religious education, so that the worship may fit in with the other elements in the whole program. This is true, whether it be a program for the whole period of development, for a year, a month, or only for a single church-school session. We must have in mind the aims and purposes of religious education for little children, for juniors, intermediates, seniors, young people, and adults before we can build the best worship programs for any of these groups. What are we trying to do for each of these groups? What are the ideas we are trying to impress, the ideals we are trying to instill? What are the traits of Christian character we are seeking to establish? These should determine the purpose of the program of worship.

II. There Should Be a Plan

1. The worship program from week to week should not be a hit and miss affair, any more than the instruction program. There should be a plan that provides for the worship for a month, or a quarter, or for a year. Frequently a class gets the idea that they do not wish to follow any outlined course of study. "Nothing cut and dried!" "No more of the same old stuff." They have a few pet subjects they begin to discuss, and after a few weeks they are through. This same thing happens occasionally in almost every young people's society, practically always with the same result. The periphery of their interest has been reached, and they know nothing beyond. This

is true also of the unplanned worship services. A few familiar songs are sung over and over, a few familiar passages of Scripture are read again and again, the same prayer, in words differing slightly, is soon worn out, and the worship service fails to be attractive and does not accomplish its purpose.

Of course a plan for the worship services should consider the interests of the groups for which they are prepared. The whole program and the individual programs should be interesting. But the plan should consider also the needs of the group and of the individuals in the group. The greatest need of the group may be the widening of religious interests. The periphery of the program that thinks of the future should always be larger than the periphery of the present interest.

Seasonal interests should be recognized in planning worship services. Spring, summer, autumn, and winter all call for special kinds of programs. The New Year, Easter, World Peace Day, Thanksgiving, and Christmas, and many other special interests should be included.

The following program for use in a Young People's Department on the first Sunday of the year shows one way in which the theme may be fitted to seasonal interest:

BEGINNING THE NEW YEAR WITH GOD

For the Blackboard. In the beginning God (Gen. 1:1).

Instrumental Music. Bright, but not too loud.

Call to Worship.

LEADER: The theme for our worship during January is "Beginning with God." We cannot begin any other way, for God

is always first. The words upon the blackboard are the first words of our Bible—"In the beginning God." God was before all things, for he made them. Nothing can ever succeed that leaves God out. Our theme for today is "Beginning the New Year with God." Surely none of us would want to begin the new year without him. Let us begin our worship with a song of adoration to God.

Worship in Song. "Holy, Holy, Holy."

Reading. A YOUNG WOMAN:

THE NEW YEAR

Standing with folded wings of mystery,
The New Year waits to greet us—you and me.

Her arms are full of gifts; her feet are shod,
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

Her voice falls sweetly as a vesper-bell
Where trust and hope all lesser notes dispel:
Scarce knowing why, we feel that all is well.

She smiles a little as she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray!

—*Lillian Gard.*

Worship in Prayer. A YOUNG MAN: "O Lord, deliver us from ourselves, we beseech thee, and from all in ourselves which lifts itself up against thy word and will. We are dark, do thou enlighten us. We can little grasp thy love, thy mighty truth. Do thou help us in heart and mind. May we be filled with God, and believe what thou dost tell us, and do what thou dost bid us, and accept what thou dost send us, and hope for and strive toward what thou dost promise us. Through Jesus Christ our Lord. Amen."

LEADER: Need we be afraid of the new year?

TEACHER (*reads or recites*):

I push my little boat out on this strange New Year;
I have no chart, no compass, but I do not fear;
For one dear Hand will ever surely, safely steer
My little boat!

I tread the winding road of this unknown New Year;
No echoing footfall e'er before has sounded here;
But one dear Form will evermore be near to cheer
My winding road!

—*W. B. Hinson.*

Worship with Scripture. (*Read in concert.*) Philippians 3: 12-16.

LEADER: What is the greatest blessing of the New Year?

Reading. A YOUNG WOMAN:

A NEW LEAF

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—*Kathleen R. Wheeler.*

LEADER: What is the greatest need of the New Year?

A Reading. A YOUNG MAN:

A NEW YEAR'S ANSWER

"I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked, and paused. It answered low:
'God's will to know.'

"'Will knowledge, then, suffice, New Year?' I cried.
But ere the question into silence died
The answer came: 'Nay, this remember too—
God's will to do.'

"Once more I asked: 'Is there still more to tell?'
And once again the answer softly fell:
'Yea, this one thing all things above,
God's will to love.'"

Worship with Offerings.

Worship in Song. "Take Time to Be Holy."

Closing Prayer.

Help us, O Lord! behold we enter
Upon another year today;
In thee our hopes and thoughts now center,
Renew our courage for the way;
New life, new strength, new happiness,
We ask thee; oh, hear and bless!

—*Johan Rist.*

2. There should be a relation between the individual programs in a plan. It is not enough simply to make out a list of topics for worship services for a given period of time or even to make out a sufficient number of completed programs for all the worship occasions during the period. That would be no better than if each program was made

out independently at the time of its use. All the worship programs should be related to make a complete whole, or unit, during a given time. All the programs for a month might be upon a general topic like The Greatness of God. The program for each week might be upon a specific part of that general topic. For example, the weekly programs might be built upon such topics as God's Power, God's Majesty, God's Omnipresence, and God's Wisdom. Or if the topic for the month was God's Love, the weekly topics might be God's Love Revealed in Creation, in History, in the Bible, in Our Daily Experiences. If a theme should be chosen for a year, like The Greatness of God, then the monthly themes might be The Power of God, the Wisdom of God, the Love of God, etc. Each of these would then be subdivided for each week. It is probable, however, that such a scheme would become mechanical and fatally monotonous before the end of the year.

If the central thought in the mind of those planning the worship for a year were a specific need of the participants, the whole program would probably be more vital and interesting.

3. While there should be a real purpose in the plan, the aim should not be made too prominent to the participants, lest it spoil the spirit of worship by creating a fatal self-consciousness. No one can truly worship while he is thinking, "I am doing this for its effect upon my soul." No one could make love while he was thinking, "I am doing this for its good effect upon my social development." We love, not by analyzing love, but by loving that which by contemplation and through association we have found lovable. We worship in somewhat

the same way. By contemplating God's greatness we come to reverence him. We reverence him, not because some one has told us to or because we have said to ourselves that we must, but because he has filled us with awe and wonder. We contemplate his majesty, his beauty, and his love, and we adore him because to us he has become adorable. In other words, the true and desirable results of our planned worship services for a month or a year is in what we have become.

III. There Should Be a Theme

1. The chief educational value of the worship service is in its impression. Impression requires repetition, but the repetition must not be too apparent, especially for young people. The value of a central thought, or theme, for a worship program for a month, or even for a single service is, therefore, clear. It permits of emphasis and repetition without seeming to do so. For example God's greatness becomes impressive when we contemplate successively his power, his wisdom, his love, his care, etc. With the impression of the idea of God's greatness, the attitude of reverence is created.

The unity of the series of worship services upon a general theme can be aided and the dominant idea can be made more forceful by the use of some common element or elements in each service of the series. The same call to worship may be used each time, especially if it embodies the general idea of the series. For example, if the theme of the series were God's Power, or God In Nature, or God's Greatness Revealed In His Works, the call to worship for the whole series might be, "Oh, come, let us worship, and bow down; let us kneel before the Lord, our Maker."

The response might be, "Turn again with me, that I may worship the Lord," or "In the abundance of thy loving-kindness will I come into thy house; In thy fear will I worship toward thy holy temple." A hymn may be chosen for the month and sung at a given time in each service. If the general theme were one suggested above, the hymn might well be "This Is My Father's World."

Any one of the great Christian ideas or ideals or attitudes or motives might be the theme. Any great need or method of service might be used as the central thought. Care always must be exercised that the worship service is not turned into a teaching period. The purpose of the worship program is not primarily to teach, but to secure worship that molds character and conduct.

2. All the themes of a series of worship services should be really related to the general theme. The relation should be vital, not merely one of words. Sometimes the worship theme is coordinated with the study theme for a given period. In the Sunday school the worship theme for a quarter may be coordinated with the theme of the lessons of the department. This is seldom practical in a closely graded school, for every class in the department will probably have a different lesson theme. In the young people's society meeting, the worship theme for a month may well be coordinated with the general discussion theme for a month, if the discussion topics are arranged in that way. At least the worship theme for a single meeting may be coordinated with the discussion theme for that meeting. This may be a real help to both parts of the meeting.

In the particular worship service, all material should be related to the theme or central thought. Every song, read-

ing, Scripture passage, and prayer, as well as every talk, should have to do with the theme of the service. No one should be asked to pray who travels around the world in each prayer. No one should be asked to select a hymn who will choose one for its catchy tune, or because it is the first one that looks familiar. Hymns may be selected in this way for a "sing," but not for a worship service. No one should be asked to talk who "loves to branch." No one should be introduced to "bring a word of greeting" unless the theme of the worship service should be Christian Fellowship. Even then the procedure would be dangerous to the spirit of worship. It would be better to have the greeting at some other time.

IV. There Should Be an Orderly Arrangement

1. Building a program for a worship service requires an understanding of the nature of worship, of the purpose of worship in religious education, and of the aim of the particular worship service for which the program is being prepared. It requires a sense of the fitness of things. It is an art which, like every other art, must be learned by study and practise.

2. The opening part of the program should create an atmosphere for all the rest. It is the introduction of the worship service, just as the first paragraphs are the introduction of the sermon. It sets the key for the whole service, as the first few chords reveal the key and perhaps the motif of the musical composition. If the worship service begins with a musical prelude, it should create an atmosphere for worship, and it should create, so far as possible, the proper mood for this particular worship service. If there is a formal call to worship, it should sug-

gest the spirit or the purpose of the theme of the worship. The theme of the service should be made plain, usually early in the service. It may be incorporated in the call to worship. A statement of the theme may precede or follow the call to worship. It may be visible upon the blackboard, or it may be suggested by a blackboard motto or quotation. This motto or quotation may be used for a series of programs upon a general theme.

3. There should be proper sequence in the materials and content of the worship service. Too many songs should not be sung together. If there are two songs, it is usually better to have something between them—a prayer, Scripture, a quotation, a poem, or a brief talk about the meaning or history of the second song. If there is special vocal music, it would seem absurd to follow it immediately with a hymn. Why should there be a hymn at such a time? If there is more than one special musical number, usually they should be separated. Because one of the "performers" wishes to get away early is no reason for the arrangement of the worship program. One who cannot take part in the whole of a worship service probably should not take part in any of it. No specific rules or order of service can be laid down. Much will depend upon the particular purpose of the particular program. There should always be coherence, unity, harmony, and adaptation.

4. Every worship service should have emphasis and climax. All parts should be planned and arranged for this. This is true whether its appeal be to the intellect, the emotions, or the will. The climax need not always be at the close. The idea may be grasped, the ideal may be embraced, the attitude may be assumed, the choice may be made by the worshiper at any time during the service that

the climax is reached. Or any of these results may follow at another time because of the climax in the worship.

5. The program should be arranged so that there will be real devotion, real worship. It should fit the participants for true religious living after the worship service is over. If the worship service is a part of a Sunday-school session, or a young people's meeting, or a period of mission study, it should prepare the participants for that part of the session which is to follow. It should be planned so that the participants will go to their classes eager to learn, or into their discussion eager to discuss truth and to find larger opportunities for service.

6. The worship program should be arranged very carefully in regard to the time that is available. If twenty minutes is to be used and the worship service is over in ten minutes, its effect is apt to be spoiled by the feeling that it was inadequate. If fifteen minutes are allotted for the worship service and it runs on for twenty minutes, the probability is that the last five minutes are wasted and that the whole service is spoiled. On the other hand, if the program is hurried or cut to get it into the required time, the spirit of worship is apt to be lost. The greatest danger of undue length is in the talks. Most speakers who have not had much experience and training in the observance of time, given three minutes, will talk six or eight minutes and declare it was not more than two minutes. Watch the time.

V. There Should Be Provision for Wide Participation

1. When one is planning a program for a worship service he must remember that it is not a program in accordance with which he only is to worship, but by means

of which the whole group is to worship. There must be something in it that will be interesting and helpful to every one. He must be sure that all the people will worship. Of course, all may worship and in a real sense be participants in the service, even though but one or three or ten perform specific parts in the program. But there should always be provision for all really to participate. Songs in which all sing, responsive readings in which all read, responses in which all join, testimonies in which any one may take part, even silent prayers in which all may unite, offerings to which every one may contribute little or much, these are essential for corporate worship.

2. In general, the larger the number that have specific parts in the service of worship the better. With equal ability, it is better to have three short talks than one long one. It may be better even to have three poor short talks or prayers than one long good one, for the primary aim is not to have the best material in the program but to have the best people because of the program. John Smith will probably worship more in making a poorly worded prayer than he will in hearing Tom Jones make a beautiful one.

3. Each special part should be well adapted in its assignment. The best singer need not be selected for the vocal solo, but the poorest singer must not be. Ability increases through practise, but the welfare and the worshiping spirit of the whole group must be considered. Do not have the same person do the same thing too often. Do not have the same persons appear too often as leaders, just because they are capable. Those who are less capable need more the development that is to be gained.

Note carefully the following responsive worship service in which there is a joint participation in leadership:

WHAT THE BIBLE DOES

NOTE. Let four people be seated together, facing the audience—the leader, a reader, a speaker, and one to lead in prayer.

Quiet Music.

LEADER: In our worship services this month our thought will be centered upon the Bible. Today we shall be thinking of "What the Bible Does." Let us first worship God in song.

Worship in Song. "Holy Bible, Book Divine."

Worship with Scripture. All stand and read responsively Psalm 119: 1-8.

Worship in Song. "Take Time to Be Holy."

A Responsive Service. (*The four persons on the platform stand, the leader in the center and the others about three feet on either side.*)

LEADER: Let us consider the Bible as a road-map for life.

READER reads Psalm 119: 97-104.

SPEAKER: There is a moral law that speaks within the heart. It depends upon education. Conscience always tells us to do right, but it does not always tell us what is right. We learn the difference between right and wrong by experience. But we pass this way but once. The traveler in a strange land must have a map and chart; the mariner on a strange sea must steer by a compass. The Bible shows the way of life. It tells what is sin and what is good. It is a road-map of life, and it is illustrated. The Bible portrait of Jesus is the only picture of a perfect life.

PRAYER LEADER: Lord, may I follow the pathway in which Jesus walked. At the close of each day, and week, and year may I be able to say in truth, "I have not turned aside."

LEADER: Let us consider the Bible as a flashlight in the darkness.

READER reads Psalm 119: 105-112.

SPEAKER: He who would walk in the dark is helpless without a light. The Bible illuminates the dark places of life. It is a book of lives. It makes clear the results of sin and the rewards of goodness. Each problem of life that may arise has its counterpart in the Bible. If we know our Bible, we can immediately turn the flashlight of God's truth on each new question that confronts us.

PRAYER LEADER: Lord, may we listen to those to whom thou hast spoken in the past. May we learn from the experience of those who have gone before us. May we read our duty in the light that shines from thy word.

LEADER: Let us consider the Bible as a sign-post by the road of life.

READER reads Psalm 32:8-11.

SPEAKER: All the commandments of the Bible are given, not to limit our lives, but to enlarge them; not to hedge up our pathway, but to reveal it; not to make the way hard, but to make it smooth and easy. The commandments of the Bible are not binding just because God has spoken them, but God has told them to us because they are binding. They are the fundamental laws of life. We cannot break them. If we oppose them they will break us.

PRAYER LEADER: Lord, may life never be a weary journey between the cold and barren peaks of two eternities. May it be walking with elastic step, hand in hand with thee, climbing always to higher ground until we reach the Delectable Mountains. May it be a glad journey because we know the way.

LEADER: Let us consider the Bible as a mirror.

READER reads 2 Corinthians 3:12-18.

SPEAKER: The Bible is a mirror. It shows us what we are. It does no good to smash it. An ugly princess broke the mirror that revealed her lack of beauty. She remained just as hideous. Looking into the Bible, I am compelled to see my weaknesses, my shortcomings, my little ways, my limitations. The thing to do is not to cease looking, but to look more deeply until I see the man I ought to be.

PRAYER LEADER: Lord, as I see not only my own face in the Bible, but also thy face revealed in Christ, may I be transformed into the same image.

LEADER: Let us consider the Bible as a guide-book for a journey.

READER reads Romans 15: 4-7.

SPEAKER: The Bible presents a pattern of life for each individual in the character, teaching, and work of Jesus Christ. The Bible summons us to make our lives like the life of Jesus. It tells us how we can be free from the guilt of sin, and how we can overcome the power of temptation. It teaches the way to fellowship with God. As we walk with him and talk with him we shall become like him.

PRAYER LEADER: O Lord, may thy thoughts become my thoughts, and thy ways my ways. I thank thee, O God, that thou hast spoken in the past to those whom thou didst specially prepare to receive thy message. I thank thee for the record of thy progressive revelation that has been given in the Bible. I thank thee that it is a revelation that grows too in significance and meaning year by year as I study it. Grant that as I use this Book I may hear thy living voice speaking to me.

Song. "How Firm a Foundation."

VI. There Should Be Variety in the Programs

1. There should be a variety of aims in the plans for worship. If the plan covers a month or a quarter, then let the aim for the next month or quarter be different. If the aim for one period is richer appreciation of the world God has made, let the aim for the next period be fuller cooperation with God in making a better world.

2. There should be variety in the kinds of programs in a given period. In one music may predominate, in another prayer, in another talks, in another Scripture, in another art. In some there may be no talk, in some

there may be no music, and the difference in itself may be very enlightening to the participants.

3. Usually there should be variety of the elements of worship in a given service. Too much of anything surfeits. Too much music, too much prayer, too much talk is a weariness. Even too much worship ceases to be worship. A man found himself compelled by circumstances to participate in seven prayer-meetings in one day. That night he dreamed he was in a company that was held up by bandits. One of the robbers, recognizing him as a preacher, at the point of a pistol, made him kneel down and pray. Do not let worship become monotonous, and do not make of it a weariness to the mind and flesh of youth. Youth is by nature worshipful, but whatever youth does must be interesting. Change is essential for sustained interest.

THE CLASS HOUR

1. Report of Committee on Primary Songs. Eight minutes.

2. Presentation and discussion of contents of Chapter IX. Twenty minutes.

3. Report on assignments for this session. Fifteen minutes.

4. Assignments for tenth session. Three minutes.

(1) Suggest six things which the pupil should find out while studying Chapter X.

(2) Designate Committee to report worship service program at tenth session. (A church service program.)

(3) Ask each member of the class to bring in three clippings from literature which he would use in worship

services, with brief written explanation of how he would use them. Be sure to give the theme of the worship service in which each clipping would be used.

5. Worship service conducted by group on young people's worship service program. Twelve minutes.

CHAPTER X

CONDUCTING A PROGRAM OF WORSHIP

The worship service in the church school should be more than a preliminary. This is always true in the Sunday school, and it is usually true in any other gathering for religious education. There may be a place in the church-school session for opening exercises, but these must not be substituted for the worship service, and they should not even be brought into it. If there is good reason for opening exercises, have them. If announcements must be made, if business must be transacted, if supplementary lessons are to be taught, if informational talks are to be given, if visitors are to be greeted, if there is to be a lively assembly sing, an orchestra recital, or any other musical display, if new songs are to be learned, Scripture passages memorized, if there is to be drill in responses or any kind of ritual, reports of secretaries or committees heard, if any or all of these things are to be done, well and good. Do them. But do not call them worship nor put them into the worship service. All these may have a place in opening exercises or as special features, but they have little or no connection with worship. When we remember the nature and purpose of worship, all these things are at once ruled out of the program of a worship service. Too long we have thought of a church-school session as a gathering for instruction or discussion, with some opening exercises or preliminaries. Opening what? Preliminaries to what? Instruction and discussion, of

course. We shall have gained but little if we think of a church-school session as consisting of two parts, worship and instruction or discussion, if we confuse the idea of worship with all these other things. They might just as well be injected into the teaching or discussion period as into the worship period.

Opening exercises might be engaged in for the purpose of filling time until the tardy ones arrive. Special features might be introduced to create interest, enthusiasm, or a spirit of fellowship. But this is not worship.

I. The Place of the Worship Service

1. The worship service should have a real and distinct place in the program of the church-school session. Worship features may be scattered through the entire school session, but if we are truly to worship, there should be a definite time for it.

The worship service may occupy the first period of the session. It may be the beginning of the whole program. This gives a spiritual tone to the whole session. It creates a good atmosphere. It prepares the participants for all that is to follow. It more quickly gets the department or the school settled, in body, mind, and spirit. It takes advantage of the impulse to worship when we first come into the house built for worship and into the place specially prepared for worship. On the other hand, there are disadvantages in placing the worship service first. Seldom is every one present at beginning time. Those coming late, missing the keynote of the service, find it difficult to catch its spirit and to enter helpfully into it. The spirit of the service is in danger of being spoiled, and the flow of real worship is apt to be interrupted by the

distractions of persons coming in late, finding their places, greeting their friends, or even by strangers being introduced in classes in loud whispers or even in audible speech. The atmosphere of the grand rush at home in a last hopeless effort to avoid tardiness, of the confusing sights and sounds along the way, of last night's party, of the social fellowship that predominates when congenial groups are just coming together, all make an atmosphere of worship and a concentration in worship hard to attain at the very beginning of the session.

The worship service may be placed at the end of the session. Everybody is present. The exhilaration of youth has become calmed. The things that just must be said about last night's party or Mary's new hat or John's new tie have been said. If the lesson has been well taught or the discussion has arrived somewhere, the group should be prepared to worship with better understanding and deeper feeling, especially if there is a relation between the themes of the instruction and of the worship. The participants may go from the school with the hush or the joy of worship in their hearts. But at the end of the session the freshness of spirit is gone, and the younger members, especially, are tired and restless and thinking of escape. It will necessitate a reassembling of the whole group, which is often impracticable. The teachers of classes like to make the last impression of the hour upon their pupils, especially if there is not a close relation between the instruction and the worship. The spirit and impression of the worship may be too quickly dissipated by the confusion and hilarity that are apt to follow the final dismissal.

The worship may be placed after the opening exercises,

general instruction, business, etc., and before the instruction or discussion period. Thus it comes as the middle part of the whole session. This time has nearly all the advantages of the beginning and the ending periods, and few of their disadvantages. Most every one is present. The distractions are over. Most every one has become adjusted physically and mentally, if not spiritually, to the time and place and purpose of the gathering. The opening exercises and special features have created a feeling of unity—the audience has been changed into a congregation. The superintendent or president who has been presiding may now quietly in a sentence, or with no word at all, present the person or the group that is to lead the worship service. Every feature of the worship service that could have been used in the beginning can be used equally well now. If there is a musical prelude it may now more easily become a real part of the worship. The call to worship will mean much more now than in the beginning. In the beginning it is apt to be considered as only an "opening exercise," while now it will be understood as a real call to worship. The chief danger is that the opening exercises or business session may have consumed too much time and that the time for the worship service may be unduly shortened. This may be guarded, however, by a presiding officer who knows his business and attends to it.

On the whole, the middle period would seem to be the best time for the worship service. There is no reason, however, why the worship service should always come at the same time in the session. It may change from time to time, so long as a definite and adequate time is kept for it.

2. The worship service should be kept free from inter-

ruptions. Late comers should be held outside the door of the worship room, at least during specific numbers of the program. There should be no distributing of hymn-books, Bibles, papers, text-books, record books, and there should be no announcements or anything else during the worship service. There should be no making up of records, studying of unprepared lessons, or reading of papers during the time set apart for worship. Officers should not be walking about the room, class presidents or teachers should not be greeting new members while the assembly is worshiping. There can be no corporate worship unless all are worshiping. Everybody must be doing exactly the same thing at the same time and doing it with all their mind and soul and strength. If possible, noises from other departments or groups should not be allowed to spoil the worship service. Too often the prayers or the talks are entirely drowned by the singing on the other side of the wall. If the walls and floors cannot be made at least partially sound-proof, then the worship periods of the different departments should be set at different times. One superintendent arranged with all departments that there should be no music or singing during certain specified periods in the worship services. It required careful arrangement and conduct of worship programs, but it worked.

3. The place of the worship service in the complete program must be definitely timed as to length. The program of the service must be definitely planned for this time. Nothing else should be permitted to encroach upon the time allotted for worship, and the worship should not encroach on the time allotted for other things. If it is found that the worship service cannot be finished accord-

ing to its program in the specified time, then it must be shortened. One stanza only of a hymn may be sung when it had been expected to sing all. Do not omit stanzas, however, whose absence destroys the meaning of the hymn. Better omit the whole hymn! One prayer may be offered instead of two. Some items may be left out entirely. Good sense and tact on the part of the leader can usually save the service from calamity, and perhaps few will know that a change has been made.

II. The Leader of the Worship Service

The success of every worship service depends in large part on its leader. It may be carefully planned, its materials may be well chosen, and yet it may fail utterly in its purpose. Again, even when the worship program has been poorly prepared, the service may be saved by a good leader. Even when the worship service is prepared by a committee, this committee must have a leader. Even when the presentation or conduct of the worship service is in charge of a group, the group must have a leader. Good worship services do not just happen. They must be, not only carefully prepared, but well led.

1. The leader of worship must know the meaning and the purpose and the technique of worship. He must know what it is all about and what the particular aim of the particular service is. Of course he may not know all this in the beginning, but he must be a willing learner. No boy or girl or young man or young woman should be asked to lead a worship service, even after it has been planned and the materials prepared, without being carefully instructed in these things and tactfully coached for his task by the director of worship. The leader must guard the time, be resourceful,

be able to take advantage of inevitable inadvertences and turn them to his help rather than to his discomfiture. But do not wait until one has all this perfection of fitness before he is asked to lead. Experience is the best teacher. No one should be asked to lead a worship service, however, who does not realize the importance of what he is to do.

The leader must himself be a worshiper. He must know what it is to love, to adore, and to commune with God. He must be an earnest seeker after the highest values of life, after the deepest spiritual experiences, and after the noblest Christian living. He must be a lover of his fellows, and capable of entering into the larger fellowship of corporate worship, for not only is he to worship, but he is to lead others in their worship together. The whole service must be sincere and reverent. Of course the leader must be intelligent and fervent and resourceful, but above all he must be sincere and worshipful in his own heart. Whether he would have it so or not, he will impart his own spirit to those whom he leads in worship.

2. The leader of a worship service must be, not only godly, he must be human. He must be familiar with the mind of those he would lead in worship, and he must sympathize with them and their needs. For this reason a young person is the best leader of a worship service for young people, provided he is the right kind of a young person. Youth, however, is not always a matter of years. It is rather a matter of the point of view. The leader ought to know something of the principles of psychology and the laws of pedagogy, so that he may better and more quickly bring the minds of others into vital connection with the Divine and with social ideals and Christian pur-

poses. This should be a growing ability. The leader must be a good fellow in the best sense of the term. He must be able to work with others, to command their respect, and to lead them. His manner must beget confidence, seriousness, reverence, and happy cooperation. He must be one who finds joy in worship. He must know it as man's greatest privilege as well as his supreme duty, and somehow, without saying it in words, he must impart this impression to all who are to worship with him.

III. The Participants in the Worship Service

1. The worship service should be, so far as possible, in the hands of the participants. The director of worship should secure the cooperation of others in planning the whole worship program. In the Beginners' Department, the Primary Department, and for the most part in the Junior Department, this cooperation must be with the officers and teachers, rather than with the pupils. But in the higher departments, representatives from the classes should work with the director of worship for the department. In this way the young people will learn to do by doing. The worship program becomes an educational project of high value. The boys and girls and young people will feel greater responsibility for an activity which they have helped to prepare. They will enter with greater enthusiasm and earnestness into a worship service which they feel is their very own. In no way can they more quickly learn the meaning and purpose and technique of worship than by preparing with expert counsel the programs for worship. Such programs may not be as ideally planned or as well arranged as they would have been if planned wholly by experts, but the worship service itself

will be more real and may better fit the needs of the worshipers. We should never forget that the primary purpose of worship in the church school is the good of those who worship.

Complete series of worship programs for the different departments of the church school, including the several groups of boys and girls and young people who meet at various times, are being prepared and published by the educational leaders of most denominations. Although these are prepared by the best experts and most experienced leaders available, they should seldom be used without change by a local group. Though the needs of the same age groups in different parts of the country are in general the same, local conditions do make a difference. At any rate, the educational value of program preparation should not be lost. A far greater mistake than that of using these programs without change, however, is to ignore them. Let the committees in charge of the worship services study these suggested programs, and analyze them. Know the meaning and purpose of each part. Adapt them when it seems advisable. Use them only as models if that seems best. But to fail to make use of them would be as foolish as for teachers of classes to ignore text-books and lesson helps. Perhaps one teacher in a thousand might do this to advantage, and perhaps the percentage of leaders of worship who could best go it alone would not be much larger.

2. All those who have special parts in a worship service should be real worshipers. The leader should never entrust a Scripture reading to a person of a flippant spirit. One who cannot pray without giggling should not be asked to lead an assembly in prayer. The service should

not be too formal, it should never be without a bright, hopeful, and happy spirit, but there can be no worship without dignity, reverence, and seriousness.

But the rendering of the worship service should be, so far as possible, in the hands of the participants. The leader's task is to lead the service, not to monopolize it; to conduct the program, not to be it. Large use should be made of memorized materials, especially with children. The worship service is not a time for memorizing, but for using worship materials that have been memorized in other periods of the church-school session. Songs and hymns in which all may join from memory are best in worship. Scripture passages that can be repeated responsively or in concert without reading are most helpful. Ritualistic features, such as calls to worship and responses, reciting of declarations of faith, or covenant obligations, secure the cooperation of all. The leaders of a department or group may work out together suitable rituals of dedication of gifts, consecration of hearts and talents, expressions of aspirations and longings which may be used again and again from memory as the peculiar possession and expression of the participants. Every one who heartily participates in a worship service worships, and goes away feeling that he has been in the presence of God and has shared his Spirit.

THE CLASS HOUR

1. Report of Committee on Church Worship Service Program. (Complete program except sermon.) Explain purpose of each item. Fifteen minutes.

2. Report of special committees. Eighteen minutes.

(1) Committee on responsive service.
(2) Committee on adequacy of equipment.
(3) Committee on suitable prayers.

3. Report on assignment. Ten minutes.
4. Discussion of contents of Chapter X. Ten minutes.
5. Assignments for eleventh session. Four minutes.

(1) Designation of committee to conduct worship service for eleventh session. (Committee on Out-of-Doors Service.)

(2) Each one make out a list of topics for worship services in a program covering three months, for any department of church school preferred.

(3) Each pupil write out ten questions which he would give to another if he were assigning the study of Chapter XI.

CHAPTER XI

CULTIVATING WORSHIP OUTSIDE THE CHURCH SCHOOL

Religious education has to do, not only with those hours during which the pupil is in the church school, but with the whole of life. It is not only a matter of teaching, but of leading and directing. It should carry over into the pupil's home, his work, his play, and all his social relationships. Directed worship is a part of religious education. Worship in the church school is not an end in itself, though it is of great value in itself. It reaches its highest value, however, when it carries over into the whole of the pupil's life. We worship in the church school, not primarily for the sake of the school, but for the sake of the pupil. Our aim is that he shall become a worshiping person in the school and out of it, and that his worship may influence all that he is and does and becomes. The church school, both during the worship service and at other times, may do much for the worship life of the pupil.

I. Instruction in Meaning, Materials, and Purposes of Worship

1. The pupil must be taught the meaning and purpose of worship. He cannot worship well, even in the church school, without this knowledge. Short talks in the worship service on the origin, history, meaning, aims, need, and technique of worship will help, but there is need for more than this. Brief courses of study on worship

should be prepared for class use by intermediates, seniors, young people and adults. The materials of worship should be understood. The pupils should know the difference between good hymns and bad hymns. They should know the worship value in the fine arts, music, pictures, sculpture, and poetry. They should know how and when to pray, how and when to read the Bible, how and when and where best to discover the presence of God. No one can be made to worship, but worship may be directed just as study or meditation or appreciation of beauty may be directed.

2. The training in the church school should enable the pupil to worship when he is alone. He should be taught to appreciate and to read the best devotional books. He should be taught the art of quietness, of contemplation, and meditation by which he may open the windows of his soul that the sunshine of God's presence and the invigorating atmosphere of his love and care and purpose may come in. The church school should teach the pupil how to practise the presence of God until conscious communion with the Divine Spirit becomes the daily experience.

No one always can be consciously praying or listening for the message of God's Spirit, or lifting up his voice, or even his heart, in praise. But the attitude of prayer and the spirit of praise, the pervading sense of dependence upon a higher wisdom and greater power may come to pervade all of one's thought and work and play. This is the acme of worship and is the longed-for result of all formal worship.

3. Outside of the church, the most natural place for people to worship is in the home. Yet family worship is dying out, and homes are filled with books, magazines,

papers, and sheet music that are far from promoting worship. The church school should be able to improve this situation. It should teach its pupils to love the best literature. It should provide them with stories that are wholesome and helpful, that present the best ideals of life and its noblest achievements. It should teach them to love the songs and the music that strengthen the religious purpose of the home and gladden the home relations. It should encourage the placing of the best collections of Bible stories and other religious story-books in the homes, as well as the intelligent reading of the Bible itself in the family circle at home. It should seek to make family prayers as natural in the home as family counsel. Not only may it teach the parents how to help the children in these things, it may teach the children how to help the parents. Usually the parents need it as much as the children, and the church school is for all members of the family. The church school has not done its whole duty until the home has become a place of worship.

4. The church school should cultivate the appreciation of beauty. It should teach its pupils to recognize in beauty a revelation of the nature of God; to recognize in the talent for the creation of beauty a peculiar blessing from God. A pupil from a church school, visiting an art gallery, should find worship the most natural experience. When he sees the ocean, a great mountain, a beautiful landscape, a magnificent waterfall, a sunset, or a blue sky set with stars, his first impulse should be to worship. Surely we have done poor teaching in our church schools if this is not true.

5. We are learning to think of any session of the church school as a meeting of the church itself. This is well.

But there is a danger that the Sunday school and the young people's society meetings will become substitutes for the more general church service in which there is usually worship and preaching. This danger becomes greater with the new emphasis upon worship in every session of the church school. Some are seeking to meet the difficulty by making the Sunday school wholly a teaching session, from which all go into a worship service, the children into a " Children's Church " service, and all others into the general church service for worship. The danger then is that many, attending but one service, will have no training in worship at all.

The pupils of the church school should be trained to worship in the general church service. There should be a time when the whole church worships together. Otherwise the consciousness of unity will not be developed, and the appreciation of the church itself, which is the inspiration and the strength of all its departments, will be lost. The worship in the church school should prepare its participants for more intelligent and helpful worship in church. But there should be such constant teaching of the values of worship, such thorough understanding of the materials of worship should be secured, such appreciation of the privilege of worship should be inculcated, and such joy should be found in the experience of worship in the church school that participation in the general church services will be the most prized experience of the week. If the church school fails here, for most of its pupils its failure is complete. Today great hosts of young Christians, and older ones too, find little joy in the church service because they have always sat as spectators and not as real participants. They never speak or think of what

"we" do in the church, but of what "they" do. The church school must train them to be doers, not merely observers, in the worship services of the church.

II. Training in the Expressions of Worship

1. Certain materials and abilities are most useful in the expressions of worship. Wherever the worship may be, in the church service, the young people's devotional meeting, a mission study or Bible study group, a prayer-meeting, a gathering around a camp-fire, a camp by the sea or in the forest, a walk alone in the thick of a crowd, in the midst of the day's toil in the school or the office or the shop or the home—all these may be equally places of worship and the expressions of worship may be in part the same.

2. In the church school the finest hymns should be memorized that they may be always in the mind when the heart would worship. The great worshipful passages of the Bible should be so thoroughly memorized that whenever the heart longs to worship they will stand ready to serve. The pupils should be so familiar with the contents of the Bible that its promises, life illustrations, and its great teachings shall be always at hand to comfort and encourage and warn the worshipful soul. Pupils should be taught how to use a Bible concordance and a Bible dictionary as they search the Scriptures for the spiritual food that their souls need to feed upon.

Each pupil should be trained, not only in formulating his own prayers, but many of the world's finest, most beautiful, and deepest need-embracing prayers should be memorized and ready for use when they will express the sentiments of the heart.

Because of his experience in the church school, each pupil should be able to withdraw from the world and all the noise and confusion of the world and be alone with God, any time, any place. When the monks withdrew from the world geographically, retired into monasteries and caves to worship continually, they failed. They found they could not worship continually in that way and that the world was always with them—within if not without. But in the midst of the crowd, in the midst of the struggle of life, every one should be able to find within the castle of his own soul a little silent chamber where he may meet and talk with God.

III. Inculcating Habits of Worship

1. Habits make life livable. Habits also make life unbearable. There are good habits and bad habits. We could not live without the habits of regular eating and exercise. We could never find time for dressing if we had to decide each morning which shoe to put on first or whether to button the vest from the top or from the bottom. We seldom would be fit for company if we had to decide each day when we would lace our shoes or comb our hair or shave our faces. We do all these things at the same time of day and in the same way from habit.

There are habits that affect the soul as well as the body. It is the business of religious education to eliminate bad habits and to establish good habits, so far as possible. A healthy, efficient spiritual life is quite as dependent upon habits as a healthy efficient physical and social life is.

2. The church school should develop habits of worship. It should be sure that all who are present in its worship services worship. Their participation should be secured until

it becomes a habit from which they never think of refraining and could not if they did. Then they will follow the impulse of this habit and worship whenever and wherever they find themselves with worshiping people. In a cathedral or a chapel, in a church service or a young people's meeting, before an altar or around a camp-fire, among groups of various creeds and forms, they will worship. They will recognize and enjoy their unity with all worshipers of one true God.

3. The habit of worshiping in the presence of beauty and majesty should be cultivated in the church school. The soul should learn to lift its anchor and float upon the tides of beautiful music until it hears the strains of the heavenly choirs. Then the best music will become a spiritual feast wherever it is heard. Appreciation of beautiful forms should be cultivated in worship, until beautiful architecture anywhere points the soul to the Supreme Architect who has made all things beautiful. Pictures that are true and sincere and that embody the finest feelings and ideals should become so habitually an aid to worship that fine art and the beauty of nature everywhere shall find a response of worship wherever they make their appeal. The pupils in the church school should be so trained in the habit of discovering the beauty of God in the things that he has made that the changing springs, summers, autumns, and winters shall be seasons of worship, and that before every flaming bush on the hillside they shall know that they stand on holy ground.

4. The church school should cultivate the habit of daily private worship. It should put into the hands of every pupil material for daily devotions. A fixed time for this private worship may be agreed upon by all the members of

a class or of a department. It may be in the morning before leaving one's room. It may be in the evening the last thing before sleep. It may be at high noon, though that will be more practically difficult. But the consciousness that one is a part of a larger group strengthens the purpose and holds to faithfulness by a sense of obligation to perform one's part. There is always inspiration in numbers, even though they may not be seen. A check-up system should be used and regular reports given to encourage faithfulness. Books for the use of young people as well as books for the use of adults as guides in daily devotions may be secured in convenient form at little cost. Some of these contain blanks for check-up records and reports. When daily private worship becomes a fixed habit, growing Christians will no more think of omitting this refreshment of the soul than they will think of failing to wash the face or eat breakfast or to look over the morning or the evening newspaper.

5. Careful preparation and use of worship programs in the church school should cultivate the habit of carefulness and efficiency in all religious activities. It ought to develop the habit of thinking of all things connected with our religion as the most important things of our lives; of doing all things connected with our religion in the best manner of which we are capable. Perhaps there is nothing a religious person does that is not religious. Perhaps there is nothing a worshipful person does that is not akin to worship. So the habit of care and proficiency cultivated in church school worship ought to make one a better Christian everywhere and a better workman in everything. If through worship we learn to regard every task as a divine task, then it will be true that "To labor is to pray."

IV. The Goal of All Worship in the Church School

1. The final goal of all worship in the church school, as of all instruction, is Christian experience, Christian character, Christian life and work. We worship that we may know God better and enjoy fellowship with him more. We come formally into his presence again and again in order that we may come to be always informally in his presence. We practise his presence in order that his presence may become real to us without formal practise. We exercise ourselves in religion in order that religion may exercise itself in us. Through worship we seek to make constant the experience of fellowship with God and communion with him so that a realization of his presence and care and purpose may always be in the background of our thoughts and acts. This is to know God in the way which Jesus declared makes life eternal.

2. All religious education is useless that does not result in the conversion of the pupil. We have become too much afraid of theological terms. In our eagerness to avoid the words we have too often missed the experiences and the achievements for which the words stand.

There must come a time in the life of every church-school pupil when he makes the ideals impressed in worship his own; when by a vital experience he makes the object of worship a part of his own being; when by a definite choice he makes the attitudes and the purposes conceived in worship the expressions of his own life; when he commits himself without reservation to the leadership of the Divine Spirit whose influence he has learned to recognize in his own soul. This is conversion. It is the turning from self to God, from selfishness to service, from conscious loneliness

of spirit to conscious fellowship with the Divine. It is to become a new creation in oneself. The pupil's part is conversion. The part of the Divine Spirit in leading him to such a conversion is what is called regeneration. Jesus called the whole process being born from above. What we call it is not important. The reality of the experience is everything in religious life.

As the result of teaching, and of worship, this transformation of life may come as a sudden and great crisis. But with boys and girls it is more apt to come as silently as the rising of the morning sun and as gradually as the opening of a flower in the sunshine. The pupil will not likely be able to name the exact moment it occurred, and he may not be able to name definitely even the year when the crisis was passed. But if worship does not result in such an experience, then the pupil never has learned truly to worship.

3. Conversion is not the end of Christian experience. It is only the beginning. The birth of a babe is the most important thing that ever happens to him, but it would be of little use to him, of little blessing to his parents, and of little value to the world if he always remained a babe and never grew in any way after the day of his birth. So it is concerning the new spiritual birth from above that we seek for our church school pupils. Through worship they should grow. They should increase in the understanding of Christian truth. They should develop in their appreciation of Christian ideals. They should become strong in their adherence to Christian purposes. They should become valiant workers in the Christian program of making a new world that may be truly called the kingdom of God. Only that is good teaching and only that is true worship which

enables the pupils to restate the truth that is taught and the emotions that are cultivated in terms of their own lives.

THE CLASS HOUR

1. Class business. Five minutes.
2. The worship service conducted by Committee on Out-of-Doors Service. Fifteen minutes.

If at an assembly or conference, arrange, if possible, to have this service out-of-doors, by a lake or camp-fire, or on a hilltop or in the woods.

3. Reports on assignment and discussion. Fifteen minutes.
4. Presentation and discussion of contents of Chapter XI. Twenty minutes.
5. Consideration of questions. Five minutes.

NOTE. If the class has twelve sessions, the last session may be devoted to an examination, a quiz, to the reading of papers on assigned themes, or to the discussion of practical steps which may be taken by the members of the class in improving the worship in their own church schools.

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